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*The Catholic Education Series*  
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DEAN OF THE SCHOOL OF EDUCATION  
FORDHAM UNIVERSITY

*A HISTORY OF BOSTON COLLEGE*



# A HISTORY OF BOSTON COLLEGE

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*By* DAVID R. DUNIGAN, S.J., PH.D.

BOSTON COLLEGE SCHOOL  
BUSINESS ADMIN.

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THE BRUCE PUBLISHING COMPANY  
MILWAUKEE

Imprimi potest: JOHN J. McELENNEY, S.J., Provincial, New England Province  
Nihil obstat: EDWARD G. MURRAY, D.D., Censor librorum  
Imprimatur: ✠ RICHARD J. CUSHING, Archbishop of Boston  
August 18, 1947

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473  
D8

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To  
MY MOTHER



## EDITOR'S INTRODUCTION

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THE record shows that there is a dearth of materials covering the development of American Catholic colleges and universities. The student of American Catholic higher education finds that source materials are widely scattered, not catalogued, and only too often deal largely with personalities, physical problems, and local activities. Again, many institutions have failed to record their achievements in such a form as to make the information available for general use. Very little has been done to present a connected story showing the larger and more significant achievements, such as the contribution of a given institution or group of institutions to the cultural life of the nation, the part played in the preservation of the Catholic heritage, or the high service rendered in breaking down prejudices through developing a better understanding of the program of the Church. This is the same as saying that the story of American Catholic higher education is still to be written.

Thus it is with some degree of satisfaction that we welcome this contribution to the record of Catholic higher education. A HISTORY OF BOSTON COLLEGE has certain common elements found in the development of similar institutions, such as lack of interest in higher education on the part of Catholics, serious and recurrent crises during early stages of growth; legislative, social, and financial handicaps, shortage of teaching personnel, periods of slow or rapid growth, the opening of new areas of service, and the significant contributions of certain strong personalities.



But there are other elements which are peculiar to the history of this great institution because of time, place, and circumstance. At its beginning, the institution suffered from bitter anti-Catholic feeling, yet found valiant Protestant defenders in its hour of need. It is an outstanding example of the wisdom of St. Ignatius in counseling the selection of great cities as the sites of institutions of higher learning. No American Catholic college has experienced such a rapid growth in such a short period of time. It is one of the few Catholic colleges which has had a well-planned, architecturally acceptable building program which has been followed to the letter from the opening of its present campus. The English Collegiate Gothic Science Building was recognized by the Boston Society of Architects, in 1926, as the most beautiful new structure in the Greater Boston area. The college enjoys the unique distinction of having found its remote beginnings in a strike staged by Catholic students, as a protest against religious discrimination in the Boston public schools. Thirteen of its graduates have been raised to the episcopacy and one to the cardinalate. The alumni who have held high public office have reflected credit on Boston College and have more than justified the ardent hopes of the founders. Over five thousand sons of Boston College served America in World War II, winning 560 decorations and some forty citations. Thus we find that brave beginnings and high purpose have mastered impossible odds and compelled time and place and circumstance to yield high dividends — the rewards of courage, faith, and sacrifice.

Leadership of the right kind provides the drive, confidence, and direction required for steady progress and lasting achievement. Great institutions are the monuments that hardy souls have left behind them to mark their passage through the pages of history. Boston College as an institution of higher learning has been fortunate in the leaders who have moved through its halls. Each president performed his special task with the zeal and self-sacrifice so characteristic of the sons of St. Ignatius, always thinking in terms of training Christian gentlemen ready to serve Church and State. In keeping with the traditions of the Society

of Jesus, programs were adapted to meet the needs of the times, but the cultural and religious ideals were never compromised, for true education must provide for the training of the whole man. It is evident that higher scholastic standards were the special concern of some presidents, that others were compelled by the exigencies of the moment to think in terms of mortar and stone, and that still others, sensing the need of well-organized community support, concentrated on developing good public relations. But, in a last analysis, the size of the present institution bears testimony as much to the devotion of countless Boston friends in every period as it does to the ability of its leaders. It was through the combined efforts of all of these that the Hub realized the vision of a Greater Boston College, an institution serving God and Country, in peace and war, in a way that is peculiarly the mission of the Catholic institution of higher learning.

FRANCIS M. CROWLEY

New York, N. Y.



## PREFACE

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THIS is the first book-length history of Boston College that has ever been written. In presenting it to the public, the author hopes that it may serve a threefold purpose: (1) to be of general interest and inspiration to faculty, students, alumni, and friends of the college; (2) to provide some assistance to those in quest of information on points relating to the background of the college's present-day activities; and (3) to contribute in a small way to a better understanding of the position of Catholics in Boston during the past ninety years.

In bringing together and ordering the widely scattered records which constitute this account, the author became deeply indebted to many persons for their painstaking co-operation. Most prominent among these was Dr. John D. Redden of Fordham University, whose practical assistance and advice were invaluable during the three years this work was carried on. Sincere thanks with special emphasis are also due to Dr. Francis M. Crowley, dean of the School of Education at Fordham University, for making initial publication arrangements and giving generously of his time in the editorial preparation of the manuscript.

Encouragement was given the project from its beginning by the Very Reverend James H. Dolan, S.J., former Provincial, and by the Very Reverend John J. McEleney, S.J., present Provincial of the New England Province of the Society of Jesus; and by the Very Reverend William J. Murphy, S.J., and the Very Reverend William Lane Keleher, S.J., former and present presidents respectively of Boston College.

Permission to make use of the archives of the Archdiocese of Boston was graciously granted by His Excellency, Archbishop Richard J. Cushing, D.D. Authorization to use Jesuit archive and record material was given by the Very Reverend James P. Sweeney, S.J., while Provincial of the New York Province of the Society of Jesus, and by the Very Reverend Vincent L. Keelan, S.J., while Provincial of the Maryland Province, both of whom generously assisted the undertaking in many other regards.

The author's gratitude is due to the Right Reverend Jeremiah F. Minihan, S.S., former chancellor of the Archdiocese of Boston; the Reverend Robert H. Lord, Ph.D., P.P.; the Reverend John J. McMahon, S.J., and Charles D. Maginnis, for giving of their valuable time and expert counsel on more than one occasion.

He is also under obligation to the Right Reverend Walter J. Furlong; Emma M. Cummings; Eunice A. Divver; Dorothea A. Dunigan; Eugene J. Feeley; John J. Hayes; Mary P. Halpin; Reverend Frederick J. Helbig, S.J.; Dr. William A. Kelly; Lieut. William J. Landrey, U. S. Army; Reverend Joseph E. McInnis, S.J.; Reverend John F. X. Murphy, S.J.; William J. O'Keefe; John M. O'Loughlin; Reverend Michael G. Pierce, S.J.; William Arthur Reilly; Reverend Edward A. Ryan, S.J.; Reverend Martin J. Smith, S.J.; and Reverend John A. Tobin, S.J.

The deans of the various schools of Boston College kindly read and criticized the sections of the manuscript bearing on their respective jurisdictions. To these and to the many other persons whose suggestions and corrections were of material assistance, the author wishes to express his sincere appreciation.

Acknowledgment is here made of the favor conferred by the following publishers in granting permission to reprint copyrighted material: America Press; *The Atlantic Monthly*; *The Boston Globe*; *The Boston Herald*; Charles Scribner's Sons; Dodd, Mead and Co.; Houghton Mifflin Co.; *The New York Sun*; The Pilot Publishing Co.; *Thought*; *Woodstock Letters*.

Chestnut Hill,  
Massachusetts

DAVID R. DUNIGAN, S.J.

## INTRODUCTION

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THE Jesuit college in Boston has risen on foundations laid with patient and undramatic labor by a large number of men over a period of many decades. These builders were, of necessity, men of vision, of courage, of faith, of perseverance; but it happened that they were also men of humility, who regarded their own individual efforts of small moment and not worth recording, in consequence of which, details of their sacrifices and the year-by-year chronicle of the steps they took to establish Catholic higher education in Boston have almost perished from memory.

It is the purpose of these pages, therefore, to preserve what remains of that history by recording as faithfully as possible the significant events connected with the institution in each period of its development. It is hoped that such an account may remind officers, teachers, students, and friends of Boston College of the honorable history of their Alma Mater, and perhaps serve as some inspiration to them in the future conduct of the college's manifold activities.

### SCOPE OF THE BOOK

Exigencies of space have made it necessary to omit many of the undertakings connected indirectly with the founding and direction of the college. Thus, only passing notice is accorded the educational work taken up by the Jesuit Fathers at St. Mary's in the North End of the city, and the strictly parochial occupa-



tions of the Fathers on the combined staff of the college and the Immaculate Conception Church. Indeed, very little is said concerning the interesting history of that church itself, although it is the collegiate church of Boston College; nor has attention been directed to the rise and growth of St. Ignatius Parish, connected with the College at Chestnut Hill. Furthermore, the development of Boston College High School has not been pursued beyond the date of separation from the college, nor has a chronicle of the college athletic activities been ventured, since such an account is available elsewhere.<sup>1</sup> Finally, no attempt has been made to provide a complete record of the persons connected with the college, or even of a significant part of them, for that task, although admittedly of great value, would be of heroic proportions and quite beyond the scope of this book.

#### SOURCES OF DATA

The data for this study have been drawn from original material in the General Archives of the Society of Jesus in Rome; the archives of the New England, the New York, and the Maryland Provinces of the Society of Jesus; the archives of the Archdiocese of Boston; the archives of Boston College; Georgetown University (Washington, D. C.); Woodstock College (Woodstock, Maryland); the Boston Public Library; the libraries of Boston College, Woodstock College, and Fordham University; and the libraries of various Boston newspapers.

Published studies related to this subject are few and brief. Erbacher has written a survey of all Catholic higher educational foundations for men in the United States for the period 1850 to 1866, in which mention of the Jesuit college in Boston is necessarily brief.<sup>2</sup> Devitt wrote a short history of Boston College in 1913 as part of the history of the New York-Maryland Jesuit

<sup>1</sup> Nathaniel J. Hasenfus, *Athletics at Boston College*; Volume 1, *Football and Hockey* (privately printed, c. 1943).

<sup>2</sup> Sebastian Anthony Erbacher, *Catholic Higher Education for Men in the United States, 1850-1866* (Washington, D. C.: The Catholic University of America, 1931).



Province in *Woodstock Letters*.<sup>3</sup> This study was not only very short but was handicapped, as was admitted by Devitt, by the paucity of records and sources available at the time.<sup>4</sup> Garraghan drew up a well-documented account of the negotiations connected with the purchase of land and the early building operations at the college, basing his treatise exclusively upon material preserved in the General Archives of the Society of Jesus in Rome.<sup>5</sup> While incomplete, his study is nevertheless of great value. The articles on Boston College by W. E. Murphy<sup>6</sup> and by J. F. X. Murphy,<sup>7</sup> as well as the account in the Seventy-fifth Anniversary Brochure,<sup>8</sup> are, by design, brief popular sketches, treating only a selection of the salient points in the history of the institution.

<sup>3</sup> Edward I. Devitt, S.J., "History of the Maryland-New York Province, XVI, Boston College . . . 1863-1914," *Woodstock Letters*, LXIV (1935), 399-421.

<sup>4</sup> Devitt in a portion of his manuscript "History" which was deleted in publication, preserved in Woodstock College Archives.

<sup>5</sup> Gilbert J. Garraghan, S.J., "Origins of Boston College, 1842-1869," *Thought*, 17 (Dec., 1942): 627-656.

<sup>6</sup> W. E. Murphy, S.J., "The Story of Boston College," *Catholic Builders of the Nation* (Boston: Continental Press, 1923), pp. 249-259.

<sup>7</sup> J. F. X. Murphy, S.J., "Boston College," *The Pilot*, March 8, 1930.

<sup>8</sup> *Boston College, Seventy-fifth Anniversary, 1863-1938* (Chestnut Hill, Mass.: Boston College, n.d.), pp. 11-41.



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*A HISTORY OF BOSTON COLLEGE*



## CHAPTER I

### *BACKGROUND FOR A CATHOLIC COLLEGE IN BOSTON*

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AN ADEQUATE understanding of the movement to provide Catholic educational facilities in Boston during the mid-nineteenth century requires some recognition of the attitudes toward Catholicism which prevailed at the time. It is imperative, for instance, while investigating the origin and early development of Boston College, to keep in mind that this institution was planned and established by a religious group which, until a score of years before, held an insignificant position in the social life of the United States; to reflect that this group had become almost overnight a numerically powerful body, which the longer-established elements in the population regarded as a threat to their institutions and traditions. It must be remembered, too, that the increase which the newer group received in the late forties was composed largely of those relegated to one of the lower rungs of the social scale by persecution and famine in their native land which had deprived them of means, education, and even health. Lastly, it should be recalled that constant intolerance and discrimination were exercised against these immigrants in their new homes because they professed the "Roman" religion — a faith little understood and much feared on the American seaboard.

In the light of these conditions, it is not a matter of wonder why a Catholic college in Boston was not founded sooner, or why it was not founded as a university at once, or why it is not larger now after eighty years in existence; but one's amazement grows, on the contrary, that it could be founded as soon as it was; and



that, under the circumstances, it could ever survive to prosper as it has done.

Although limitations of space prevent an extended study of this background, some consideration of it will aid in perceiving the origin of the college in its proper perspective, and will assist in arriving at a true appreciation of the courage and labors of its founders, lest to the present generation "McElroy," "Fitzpatrick," "Carney," "Bapst," and "Fulton" become forgotten names.

### CATHOLICS IN THE EARLY DAYS

The reader may remember that in the English colonies, Catholics never constituted a factor to be reckoned with. During the decade before the Revolution, in a total population of more than two million inhabitants,<sup>1</sup> only some twenty thousand, or less than 1 per cent, were Catholics,<sup>2</sup> and these were settled principally in Maryland and Pennsylvania. At this period, Catholics were denied domicile in Boston, and, if discovered there, were subject to many legal penalties. This condition endured until the adoption of the state constitution of Massachusetts in 1780. This act removed many restrictions from Catholics, but an oath with an explicitly anti-Catholic clause was still required of all officeholders until Massachusetts amended its state constitutions in 1822.<sup>3</sup> In the meantime, the Catholic population was

<sup>1</sup> In 1775, for the purpose of taxation, Congress assumed the population to be 2,389,300 (Adam Seybert, *Statistical Annals* [Philadelphia: Thomas Dobson & Son, 1818], p. 27).

<sup>2</sup> John Gilmary Shea, *The Catholic Church in Colonial Days* (New York: J. G. Shea, 1886), p. 449. Shea's figures are based upon the estimate of Father George Hunter, Superior of the Mission, who wrote in July of 1764, that there were 10,000 adult Catholic and 10,000 non-adult Catholics in his charge throughout Maryland and Pennsylvania. Since Catholics were proscribed under most stringent penalties elsewhere, it may be assumed that no significant number dwelt in the other colonies.

<sup>3</sup> Benjamin Perley Poore (compiler), *The Federal and State Constitutions, Colonial Charters, and other Organic Laws of the United States*, 2nd ed. (Washington, D. C.: Government Printing Office, 1878), I, 970-971; 974. A scholarly examination of the legal restrictions against Catholics in Massachusetts will be found in Arthur J. Riley, *Catholicism in New England to 1788* (Washington, D. C.: Catholic University of America, 1936), Chapter VII.

not growing in proportion with that of the rest of the country. As late as 1830, Catholics represented only about 2 per cent of the nation's population.<sup>4</sup>

### CATHOLIC IRISH IMMIGRATION

Immigration, however, which had increased sporadically during the late thirties due to political and economic change in Germany, Scotland, and Ireland, became a deluge after the European famines of 1845–1847, and a large proportion of the incoming refugees was Catholic. Although Great Britain and the Continent felt the effects of a severe food shortage at this time, Ireland, unfortunately a single-crop country, suffered widespread starvation and utter destitution as a result of the potato blight which deprived it of food. Hundreds of thousands of Irishmen despaired that their country would ever survive this calamity and thought only of flight.<sup>5</sup> Within the next twenty years, some two and a half million Irish abandoned their native land.<sup>6</sup> During part of this period, the decade from 1846 to 1856, almost 130,000 Irish entered Boston alone.<sup>7</sup> Since, as has been said almost all of these newcomers were Catholics, one can understand the effect of this influx upon the religious sensibilities of Protestant Boston. Where before the existence of a few Catholics in the city could be ignored or met with calm disdain, now their presence in legion seemed to constitute a threat to everything the old-line “natives” held in esteem. It was true that this new element in the population could not be assimilated easily; it retained its own “group consciousness”; it did not share in or sympathize with the English-flavored “culture” of which Boston was so proud; it was desperately poor, and had been deprived by persecution of education and the leisure which is

<sup>4</sup> Based on figures drawn from “United States of America: Population,” *Encyclopedia Britannica*, 14th ed., 22:732; and Peter Guilday, “Roman Catholic Church,” *ibid.*, 19:421.

<sup>5</sup> Marcus Lee Hansen, *The Atlantic Migration, 1607–1860* (Cambridge: Harvard University Press, 1940), p. 249.

<sup>6</sup> Oscar Handlin, *Boston's Immigrants, 1790–1865* (Cambridge: Harvard University Press, 1941), p. 52.

<sup>7</sup> *Ibid.*, p. 229.

needed for finesse, and so could not erect a social structure even remotely comparable in dignity with that of the "natives." Thus the Irish, or Catholics, since the terms had come to be synonymous, were destined to become the laboring class, the domestic class, and to await, with more or less resignation, the day when the situation would be rectified by the forces of nature which seemed to enjoy marvelous properties in this "land of promise."

### EARLY CATHOLIC EDUCATION IN BOSTON

The story of Catholic education in Boston prior to the establishment of Boston College parallels in heroic feats and devotion the history of American Catholicism itself. The earliest Catholic school of which there is record was a small one conducted by a Mr. Sinnot for Father Matignon about 1804.<sup>8</sup> Although a revived form of this school, under a Mr. Heaney, is mentioned in 1813,<sup>9</sup> the effort was obviously on a small scale, erratic in operation, and constantly hampered by lack of funds. Bishop Cheverus had invited the Jesuits to found a school in Boston, evidently a *petit séminaire*, sometime prior to November, 1811, but the Fathers were unable to accept the offer due to lack of available teachers.<sup>10</sup> Failing in outside assistance, the Bishop began a sort of diocesan seminary in 1813 with two students and apparently kept it in operation over twenty years.

The first real parochial school in Boston was opened in September, 1820, with a hundred young girls as pupils under the direction of the Ursuline Sisters in a building erected for the purpose by Bishop Cheverus on a lot adjoining the cathedral property.<sup>11</sup> When, within a few years, it was seen that this site in the center of the city was becoming rapidly unsuitable for the girls' school, Bishop Fitzpatrick bought land for the Ursu-

<sup>8</sup> Robert H. Lord, John E. Sexton, and Edward T. Harrington, *History of the Archdiocese of Boston* (New York: Sheed and Ward, 1944), 1:597-599.

<sup>9</sup> *Ibid.*, 1:647.

<sup>10</sup> Malou, S.J., ad Brzozowski, S.J., Nov. 20, 1811, Maryland Province S.J. Archives, 203 H 7.

<sup>11</sup> Lord, Sexton, and Harrington, *op. cit.*, 1:723-725.

lines in Charlestown and had the institution moved there in 1826 and changed to a boarding school. A short time after this, the Bishop established a day school for boys and girls in Boston, employing the recently ordained Father James Fitton as a teacher. John J. Williams, later to be archbishop of Boston, was one of the original pupils in this day school.<sup>12</sup> By 1831 there were three Catholic schools in Boston and six in the surrounding area.<sup>13</sup>

The year 1834 marked the burning of the Ursuline convent and school in Charlestown by an anti-Catholic mob, an event which shocked the nation, but indicated an attitude toward things Catholic which was entertained by large numbers of Bostonians.<sup>14</sup> The following year, "Holy Cross Seminary," a boarding and day school, opened near the cathedral, "for the education of young gentlemen, chiefly for the Church."<sup>15</sup> In 1837, Father Fitton opened Mt. St. James Seminary in Worcester, but discovered within a few years that the financial and administrative demands of an academy were more than he could meet, and so, on February 3, 1843, sold the institution to the Bishop, who at once entrusted the undertaking to the Jesuits. On June 18, 1843, the foundation of Holy Cross College to replace Mt. St. James Seminary was announced.<sup>16</sup>

In the meantime, the lack of Catholic parochial schools was relieved somewhat by the advent of numbers of schoolmasters from Ireland who settled throughout New England, and opened independent "schools," depending for their livelihood on the generosity of the pupils' parents.<sup>17</sup> The existence of such "classes"

<sup>12</sup> Louis S. Walsh, *Growth of Parochial Schools in Chronological Order, 1820-1900* (Newton Highlands [Mass.]: Press of St. John's Industrial Training School, 1901), p. 1.

<sup>13</sup> *Ibid.*, pp. 1 and 2.

<sup>14</sup> Lord, Sexton, and Harrington, *op. cit.*, 2:210-239.

<sup>15</sup> *United States Catholic Almanac*, 1836 (Baltimore: James Myres, 1836), p. 125.

<sup>16</sup> David R. Dunigan, S.J., "Student Days at Holy Cross College in 1848" (unpublished master's thesis, St. Louis University, 1938), p. 8.

<sup>17</sup> Anonymous, *Historical Sketch of the Catholic Parochial Schools in the Archdiocese of Boston, 1820-1900*, pamphlet, no publisher, no date, Boston Diocesan Archives, p. 3.



perhaps justifies the statement in the *Catholic Almanac* for 1845 that "there are common schools for both male and female children in most of the cities and towns of this Diocese, having Catholic teachers."<sup>18</sup> Nevertheless, in 1855, in the diocese of Boston, which embraced all of Massachusetts, there were only five free Catholic schools for girls and a few for boys, and six years later, only nine schools for girls and five for boys.<sup>19</sup>

### THE NEED FOR CATHOLIC SCHOOLS

Evidently the sole provision in the diocese for the training of boys on the secondary and higher levels was at Holy Cross. At the time, however, there was little local demand for this type of education among the Catholic immigrants who were largely of the laboring class, and were, moreover, hardly able to afford the relatively high tuition (\$150 a year).<sup>20</sup> An examination of the register of students at Holy Cross in 1849 reveals that only thirty-one pupils of a total of one hundred and twenty came from Massachusetts—a local representation of less than 26 per cent.<sup>21</sup> Efforts to secure a charter for this institution in the same year (1849) failed through the religious prejudice of the Massachusetts legislature.<sup>22</sup>

The need for Catholic schools was accentuated during the threescore years prior to the opening of Boston College by the growing success of Horace Mann's drive to remove denominational religion from the Massachusetts schools. Mann did not intend, as Lord points out, to "secularize" education,<sup>23</sup> much less to paganize it, but the ultimate outcome, unforeseen and unde-

<sup>18</sup> *The Metropolitan Catholic Almanac and Laity's Directory for the Year 1845* (Baltimore: Fielding Lucas, Jr., 1845), p. 149.

<sup>19</sup> Walsh, *op. cit.*, p. 4.

<sup>20</sup> Holy Cross College prospectus in *The Metropolitan Catholic Almanac and Laity's Directory for the Year 1844* (Baltimore: Fielding Lucas, Jr., 1844), pp. 88–89.

<sup>21</sup> Dunigan, *op. cit.*, p. 24.

<sup>22</sup> Walter J. Meagher, S.J., "History of the College of the Holy Cross, 1843–1901" (unpublished doctoral thesis, Fordham University, 1944); a good short account is given in Lord, Sexton, and Harrington, *op. cit.*, 2:575–582.

<sup>23</sup> Lord, Sexton, and Harrington, *op. cit.*, 2:311–312.

sired, was to remove all but the most diluted religious influences from the public schools. What little remained was, of course, Protestant; the Catholic position, when not ignored, was ridiculed and misrepresented in the common textbooks.

The mounting tension between what was often a Catholic majority in public school classrooms and a dominant Protestant minority, culminated in 1859 in a series of incidents known as the Eliot School Controversy.<sup>24</sup> This disturbance centered about the severe corporal punishment inflicted by a teacher upon a Catholic pupil of the Eliot School, Boston, because of the child's refusal, upon instruction from his parents, to recite the Protestant version of the commandments. The case was carried into the courts where, in disregard of the evidence, it was settled in favor of the teacher. The dispute gained national notoriety, and the injustices which the case involved forced the Catholics of Boston to conclude that the immediate establishment of an adequate school system of their own was imperative. Meanwhile, there was ever present a need for an adequate supply of educated leaders, both in the clergy and in the laity, and to supply this, the Bishop was seeking means to establish in Boston a low-tuition college for day scholars. He little dreamed that the fulfillment of this desire was finally at hand.

<sup>24</sup> Bernadine Wiget, S.J., "The Eliot School Case" (contemporary MS. account, with newspaper clippings, 3 vols.), Maryland Provincial S.J. Archives. Good, brief account in Lord, Sexton, and Harrington, *op. cit.*, 2:585-601.

## CHAPTER II

### THE MAN FROM ULSTER

---

HISTORIANS agree that "the human agent chiefly instrumental in the founding of Boston's Jesuit college was John McElroy."<sup>1</sup> This almost legendary figure was born in Brookeborough, near Enniskillen, County Fermanagh, Province of Ulster, Northern Ireland, on May 14, 1782, and during his long life span, roughly coinciding with the establishment and development of the United States, and with the re-establishment and expansion of the Society of Jesus, he lived several careers.<sup>2</sup>

At the time of his birth the penal laws which prohibited Irish schoolmasters from teaching Catholics had not yet been completely removed in practice, hence the formal schooling which he received was only of the most rudimentary sort. After leaving school he was employed on his father's farm until he reached the age of twenty-one, when he embarked on a flax

<sup>1</sup> Gilbert J. Garraghan, S.J., "Origins of Boston College, 1842-1869," *Thought*, 17:632, Dec., 1942.

<sup>2</sup> This summary of Father McElroy's life is based upon letters of Father McElroy concerning his early life in the Society of Jesus, *Woodstock Letters*, 44:9-14, 1915; Father McElroy's letter to the Provincial, Jan. 14, 1863 (Maryland Province S.J. Archives, 227 Z 6); the reconstructed "Catalogus Sociorum Missionis Americae Foederatae, ineunte anno 1807," *Woodstock Letters*, 16:169-172, 1887; Father McElroy's Diary, preserved in the Maryland Province S.J. Archives at Woodstock College (Maryland); parts of the Diary referring to the Mexican War chaplaincy, *Woodstock Letters*, 15:198-202, July, 1886; 16:33-39, March, 1887; 16:161-168, July, 1887; 16:225-229, Nov., 1887; 17:3-11, March, 1888; Esmeralda Boyle, *Father John McElroy, the Irish Priest* (Washington: James Bellew, 1878); unsigned interview, *New York Herald*, May 8, 1876.



ship, *Serpent*, which sailed from Londonderry, June 25, 1803, and arrived in Baltimore August 26, after a voyage of sixty-two days. He lived in that city about a year with a younger brother who kept a drugstore, then moved to Georgetown where he worked as a clerk in a dry-goods store owned by a Mrs. Curran. It was during this period that he discovered his vocation for the religious state, and sought the advice of his spiritual director, Bishop Leonard Neale, then coadjutor to Archbishop Carroll, and president of Georgetown College. Bishop Neale encouraged the young man, and undoubtedly counseled patience, for the Bishop was aware that the suppressed Society of Jesus was on the verge of being re-established in the United States, and would soon be in a position to accept candidates.

#### MR. MCELROY BECOMES A JESUIT

There was still surviving at that time in America a small number of former Jesuits, among whom were Archbishop Carroll and Bishop Neale, and these had recently been encouraged by the informal re-establishment of the order in England to petition that a similar favor be granted to the priests on the American mission. The request was granted by the Jesuit General in 1804, and during the following year six of the missionary priests working in this country elected to re-enter the Society, and Father Robert Molyneaux was appointed superior. On October 10, 1806, nine novices destined to study for the priesthood, and two lay-brother novices were received by the order and began their period of probation at Georgetown College. One of these scholastic novices was Benedict J. Fenwick, afterward bishop of Boston; one of the lay-brother novices was John McElroy.

Some ten months previously, on January 14, John had entered the employment of the college as a bookkeeper and buyer; now in his new status, his duties remained much the same. Many years later he wrote:

I entered the Society as lay-brother, employed as clerk, procurator, treasurer, assistant cook, gardener, prefect, teacher

of writing, arithmetic, etc. In these duties was I occupied during the two years of Novitiate, often making my meditation the best I could in going to market, etc.<sup>3</sup>

He remained at Georgetown as a lay brother for nine years, and during the war with Great Britain witnessed from the college windows the burning of Washington. In 1815, Father Grassi, the Superior of the Mission, took the extraordinary step of applying to the Jesuit General, Father Brzozowski, for permission to have Brother McElroy change his "grade" to that of scholastic and start studying for the priesthood. The permission was granted, and on July 31, 1815, John McElroy, at the age of thirty-three, commenced the study of Latin grammar and other preparatory subjects under the tutorage of Father Grassi. He still carried out his miscellany of duties. "I was promised time to study, it is true, but as yet it has not arrived. . . ."<sup>4</sup> On April 5, 1816, he received tonsure and minor orders from Archbishop Neale, and on May 28, 30, and 31, 1817, after an interval of only twenty-two months from the inception of his studies, he was raised to major orders and the priesthood.<sup>5</sup> His ordination was the last episcopal act performed by his friend and guide, Archbishop Neale, and a little over two weeks later it became the new priest's melancholy duty to prepare the aged prelate for death.

In 1818 Father McElroy was appointed to assist the pastor of Trinity Church, Georgetown, and gave proof in that position of exceptional ability as a preacher. On September 29, 1822, he was sent to Frederick, Maryland, to take charge at St. John's Church during the serious illness of the pastor, and when the pastor died a short time later, many prominent citizens of Frederick, among whom was the future chief justice of the United States Supreme Court, Roger B. Taney, petitioned the

<sup>3</sup> John McElroy, S.J., to Charles Stonestreet, S.J., July 21, 1857; Maryland Province S.J. Archives. Published in *Woodstock Letters*, 44:9-10, 1915.

<sup>4</sup> *Ibid.*

<sup>5</sup> "Liber Continens Nomen etc., Promotorum ad Ordines Majores, etc., 1633-1852," MSS. book No. 350B, Maryland Province S.J. Archives, Baltimore.

Jesuit superior that Father McElroy be allowed to remain in that position. The request was granted, and he became pastor of St. John's Church in October, 1822.

His life at this period was taken up with active missionary work not only in his own church, but in many of its substations throughout the hills of Maryland and Virginia. On January 3, 1824, he commenced his first undertaking in the field of Catholic education by bringing five courageous Sisters of Charity from Emmitsburg to open "St. John's Female Benevolent and Frederick Free School" in a small log cabin located on the church property. To the many hardships of poverty connected with this venture was added the bigoted opposition of large numbers of non-Catholic residents of the town. These persons, while carrying on a campaign of vilification against the Sisters, sought state aid for the creation of a non-Catholic free school. The latter action was turned by Father McElroy into a blessing, for by the time the grant was finally made, he had arranged that part of it would be awarded to the Sisters' school. He succeeded in finding means to erect a respectable school building in 1825, and then turned his attention to making like provision for the boys in his charge. On August 7, 1828, he laid the cornerstone of St. John's Literary Institute, later St. John's College, and the first classes were held in the building in September, 1829, under the direction of a lay master secured from Georgetown. The institution came in time to be regarded as a rival of Georgetown's, until circumstances shortly before the Civil War led to its abandonment.

In 1833, Father McElroy began the construction of an imposing brick church modeled upon the Jesuit Church at Gardiner Street, Dublin, to take the place of old St. John's. The edifice was consecrated April 26, 1837, in the presence of the bishops from the Third Provincial Council of Baltimore.<sup>6</sup>

In the meantime, his reputation as a preacher and as a direc-

<sup>6</sup> A detailed account of Father McElroy's years at Frederick will be found in "St. John's Church and Residence, Frederick, Md.," *Woodstock Letters*, 5:103-114 (1876).

tor of retreats was growing steadily. He enjoyed the friendship and confidence of Archbishop Hughes, who requested him to conduct the first clergy retreat in the diocese of New York (1840), and later summoned the Jesuit to attend him on his deathbed. Bishop Purcell of Cincinnati named him as his theologian at the Fourth Provincial Council of Baltimore,<sup>7</sup> and Bishop Flaget, of Bardstown, petitioned Propaganda to name him his coadjutor.<sup>8</sup> He has been likened to "a clerical Abraham Lincoln, devoid of the learning of the schools, but abounding in force of character, maturity of judgment and talent for affairs."<sup>9</sup> In 1845 he left Frederick to become pastor of Trinity Church, Georgetown (Washington), where he remained from September to May.

### MEXICAN WAR CHAPLAINCY

On May 20, 1846, at the close of the Sixth Provincial Council of Baltimore, Bishop Hughes and two other prelates went to Washington to pay their respects to President Polk. During the visit, the President expressed a desire to have two priests appointed at once to act as chaplains with the armed forces in Mexico. The Bishops consulted the Jesuit visitor, Father Peter Verhaegen, at Georgetown that evening, and he named Fathers McElroy and Rey for the mission. The next day, the Secretary of War officially notified the two Fathers that they had been approved by the President for the assignment, and they were advised that while "the existing laws do not authorize the Presi-

<sup>7</sup> Peter Guilday, *The Life and Times of John England, First Bishop of Charleston, 1786-1842* (New York: America Press, 1927), II, 591.

<sup>8</sup> "I have just written to the Cardinal [Prefect of the Propaganda] to ask for his [McElroy's] appointment and I have set forth in my letter that I believe him very worthy of being raised to the episcopate and particularly qualified to do good in my diocese, that he would not fail to be very well received by my [clergy] to whom he is known and by whom he is deeply venerated and that I personally should be very happy to have him for my coadjutor, I do not know of any ecclesiastic who could succeed so well in my diocese as the one I ask for. . . ." Flaget to Purcell, Oct. 16, 1847, Notre Dame University Archives. Translation from the French by Garraghan, *Jesuits of the Middle United States* (New York: America Press, 1938), II, 119, n. 26.

<sup>9</sup> Garraghan, "Origins," p. 634.



dent to appoint and commission chaplains . . . he has the authority to employ such persons to perform such duties as appertain to chaplains."<sup>10</sup> The pay and expenses offered them were the same as if they had been commissioned. Polk's purpose in appointing them was, perhaps, a political one; he sought to allay the Mexican fears that the United States expeditionary forces would seize church property or interfere with Catholic worship.<sup>11</sup>

In any event, Fathers Rey and McElroy saw that the service they could render the American soldiers was a very real one independent of other considerations, and they set out from Georgetown on June 2, 1846, by rail, coach, and steamer for Point Isabel, in the southernmost part of Texas. They arrived at their destination on July 2, and crossed the border to Matamoras, Mexico, to join General Taylor's troops on July 6. Father McElroy remained at Matamoras with the main forces while Father Rey soon went westward with Scott's division to Monterey. Father Rey remained in that sector until the following January when he set out to rejoin Father McElroy. On the way he was murdered by a band of irregulars, and his body was never recovered. Father McElroy reported this sad news to his Jesuit superiors in Washington, and in April he was instructed by them to return home as soon as matters could be arranged. He left Matamoras May 10, 1847, having served with the army a little over ten months.

<sup>10</sup> W. L. Marcy, Secretary of War, to Reverend John McElroy, May 21, 1846. Transcribed in Father McElroy's Diary (Maryland Province S.J. Archives, Woodstock), and published in *Woodstock Letters*, 15:200, 1886.

<sup>11</sup> Polk wrote in his diary, May 19, 1846: "I fully explained to him [Bishop Hughes] the objections which we would probably have to encounter from the prejudices of the Catholic priests in Mexico, and the false impressions they had of the hostile designs of this country on their religion; . . . that our object was to overthrow their religion and rob their churches, and that if they believed this they would make a desperate resistance to our army in the present war. . . . I said to him that the great object of my desiring to have this interview with him, was to ask whether some of the priests of the U. S. . . . could be induced to accompany our army as chaplains. . . ." Milo Milton Quaife (Editor), *The Diary of James K. Polk* (Chicago: A. C. McClurg & Co., 1910), I, 409.

On his return from Mexico he was sent to Philadelphia to investigate the possibility of opening a Jesuit college there. When circumstances caused this project to be postponed indefinitely, he left that city in October for Boston. Here, unknown to him then, the great work of his life awaited him.

## CHAPTER III

### *THE STRUGGLE FOR LAND*

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FATHER McELROY's transfer to Boston in 1847 was not directly connected with the prospect of a Catholic college there, although the hope for such an institution had been entertained by him for several years. He appears to have made the first overture for a college in Boston to the Bishop (Fenwick) in private conversation during August of 1842. Father McElroy had come to Boston on that occasion to give the diocesan retreat for the clergy, and lived at the Bishop's house. As a personal friend and former fellow novice with Bishop Fenwick, he was invited to accompany the Bishop on his visits about the city for several days before the retreat actually began on August 12. This intimacy at least justifies one in supposing a benevolent reception for the idea of a college if Father McElroy actually proposed it. The only evidence that this topic was mentioned at this time is found in Father McElroy's casual assertion made several years later.<sup>1</sup> No record of such a conversation is found in Bishop Fenwick's diary which covers the period, nor in the letter which the Bishop wrote to the Jesuit provincial thanking him for Father McElroy's services.<sup>2</sup>

Whether or not the matter was discussed then, it was men-

<sup>1</sup> McElroy to Beckx, Sept. 27, 1854. General Archives of the Society of Jesus in Rome, 9-XIX-4. Quoted by Garraghan, "Origins," 640-642. Hereafter the letters JGA in a reference will indicate that the material is preserved in these General Archives of the Society of Jesus in Rome.

<sup>2</sup> Dzierozynski ad Roothaan, Sept. 6, 1842, JGA, Maryland, 7-VIII-1. The letter of Bishop Fenwick given in a Latin version in this place was translated into English by Garraghan, "Origins," 629-630.

tioned very explicitly less than three months later in a letter which Father McElroy wrote to extend his felicitations to the Bishop on the New Year. After offering his seasonal wishes and referring to various diocesan topics of interest at the moment, he entered at some length upon the question of a college in Boston:

—you must turn your attention to your [new] Cathedral. You can, and must erect it. Leave the Holy Cross [Cathedral] where it is, with the vacant lot adjoining for a College of *ours*, who would also attend the Church. This would be laying a solid & permanent basis for Catholicity, not only in the City, but through the Diocese. The education of boys in Christian Piety, together with the usual Classical studies, would be of infinite advantage . . . for your episcopal seminary, as also for our Society.

A few members will suffice for a College of day scholars which may easily be supplied, but for boarders, a large number is necessary, and then of peculiar qualifications, for government, etc. With four scholastics & one Brother we [i.e., at Frederick, Maryland] carry on our school, over a hundred boys, with the same course as in Geo.Town as far as Rhetorick—and the same teachers might as well have double the number. What an advantage to your Catholic youth in the City to be thus trained up—what edification to the faithful & credit to Religion. Excuse, my dear Bishop, the unauthorized effusions of one well known to you, who hopes he has nothing at heart but the well being of your important charge. In every respect they are crude ideas which may be improved, I am sure, and perhaps, something in time, with God's blessing, might grow out of them. I see nothing difficult in the project—when I commenced our little College, I had not a dollar in hand, it is now a reputable establishment without a cent of debt—the Sisters have begun in the same way—out of debt—The Church the same and on it is paid about 30,000\$ having a debt of about 8000\$ and all this in Frederick, where we have but about 1500 Caths. No doubt in my mind, but your Cathedral and a splendid one, can be erected, in a few years and a College also, for the accommodation of 300 boys.<sup>3</sup>

<sup>3</sup> McElroy to Fenwick, Jan. 7, 1843, Diocesan Archives, Boston, Old Letters, "A," No. 16.



The Bishop evidently reacted favorably to this idea, and news of his interest in such an undertaking was conveyed in due course to Rome. A year after the above letter was written, the Jesuit General, Father John Roothaan, wrote to the Rector of Holy Cross College in Worcester:

You are well enough aware how cordially I approve, to what an extent I am ready to support the Most Reverend Bishop's [Fenwick's] design of setting up a college in the city itself of Boston; my advice to you has ever been that all your concern should center on a college such as this.<sup>4</sup>

In 1845 Father Roothaan wrote in a similar vein to the Jesuit Provincial of the Maryland Province.

You are not unaware that it would be gratifying to us were you to establish a college in the city of Boston. Accordingly, after examining and deliberating on the details with your consultors, act *in nomine Domini*.<sup>5</sup>

In reply, the Provincial, Father Verhaegen, wrote some months later:

I visited the Bishop of Boston. He is seriously thinking of opening a college in his episcopal city, but so far has put nothing into effect. It is necessary, so he says, to proceed slowly, and this in order that the institution which he is planning may be worthy of our holy religion and of the Society.<sup>6</sup>

In April of 1846, Father Roothaan was seeking further information on the subject.

The Bishop of Charlestown [Charleston] has written to me about setting up a college in his episcopal city. But what about the college in Boston? I doubt whether the resources of the Province [of Maryland] will permit you to begin both at almost the same time.<sup>7</sup>

<sup>4</sup> Roothaan ad Mulledy, Jan. 2, 1844, JGA (Garraghan, "Origins," 630).

<sup>5</sup> Roothaan ad Verhaegen, July 26, 1845, JGA (Garraghan, "Origins," 631).

<sup>6</sup> Verhaegen ad Roothaan, Nov. 14, 1845, JGA, Maryland (Garraghan, "Origins," 631).

<sup>7</sup> Roothaan ad Verhaegen, April 3, 1846, JGA, Missiones, 1833-1843 (Garraghan, "Origins," 631).

In the meantime, the Bishop was evidently making preparations to act along the lines suggested by Father McElroy in his first letter (above) because in July of that year (1846) Father Verhaegen reported to Rome that Bishop Fenwick was expecting to acquire a new site for his cathedral, in which event he would convey the existing cathedral and its site to the Jesuits.

But if we have to wait until the new cathedral is built, even if we suppose it started this year, two entire years may pass. I think the Bishop follows too strictly the axiom, *festina lente*.<sup>8</sup>

### THE JESUITS COME TO BOSTON

On August 11, 1846, Bishop Fenwick died, and John B. Fitzpatrick, who had been consecrated coadjutor bishop of Boston two years earlier, succeeded to the sole responsibility of the office. A little over a year after taking office, Bishop Fitzpatrick decided to solve the bothersome problem of an insurgent congregation in Saint Mary's Church, North End, Boston, by offering the church to the Jesuit Fathers.<sup>9</sup> The Jesuit authorities accepted, and when, as has been seen, they found an experienced pastor available for the position in the person of Father McElroy after his Mexican War chaplaincy, he was sent to Boston where the Bishop installed him as pastor with two Jesuit assistants on October 31, 1847.<sup>10</sup> This was, as the Bishop himself said,

only the beginning of what I intend to do for the Society. The college is the main object of my concern; but I must wait for means. In the interim, your fathers living here will become known to the citizens, win their sympathy, while the bad dis-

<sup>8</sup> Verhaegen ad Roothaan, July 8, 1846, JGA, Maryland, 8-1-18 (Garaghan, "Origins," 631).

<sup>9</sup> Fitzpatrick, Memoranda of the Diocese of Boston (manuscript), Vol. III, p. 289, under date Oct. 24, 1847, Diocesan Archives, Boston. Cf. also, Leahy, "Archdiocese of Boston," in Byrne (editor), *History of the Catholic Church in the New England States*, I, 127; and Lord, Sexton, and Harrington, *op. cit.*, II, 474-475.

<sup>10</sup> Fitzpatrick, "Memoranda," III, 289.

position of the men who have opposed this and other of my plans will disappear.<sup>11</sup>

In a letter written in September of the following year (1848), Father McElroy mentions the Bishop's intention to give the old cathedral and its land to the Jesuits upon completion of the new edifice, but that this prospect was still remote. The letter manifests a more immediate interest of Father McElroy's in some sort of elementary school, where the fundamentals of language could be taught, and some instruction given in religion.<sup>12</sup>

In his diary, Father McElroy records the solution he arrived at in regard to the school:

In a short time, I discovered the great want of schools, and more church accommodations for the faithful. In February 1849 the former was in part provided for, by the opening of a school for female children under the Sisters of Charity in a house belonging to the church in Stillman Street, now in Lancaster Street, under the Sisters of Notre Dame. Finding that a surplus remained after defraying the expenses of the change and Church, I resolved to put it aside with the intention of purchasing in time, a site for a College & Church, if practicable, on the same lot.<sup>13</sup>

Bishop Fitzpatrick wrote a no-longer-extant letter on Feb-

<sup>11</sup> From a Latin version of the Bishop's views as reported by the Jesuit Provincial, Father Verhaegen, to the General in Rome (Verhaegen ad Roothaan, Nov. 13, 1847, JGA, Maryland, 9-1-29. Quoted by Garraghan, "Origins," 636). The reference is evidently to a letter of the Bishop to Father Verhaegen dated November 9, 1847, in which he wrote: "The measures taken already in relation to the Society, are, as you are aware, only initiatory. Our ultimate plan is to have a College in the City. But this plan is too large a one to be executed all at once. Situated as we are, and limited in our resources we can only make small beginnings trusting for the rest in Him who alone can give the increase in all things undertaken for His glory. If we had waited until we should see a college starting at once into existence it would have been the 'Rusticus expectat' idea with us" (Maryland Province S.J. Archives, 215 D 11).

<sup>12</sup> McElroy to Roothaan, Sept. 4, 1848, JGA, Maryland, 9-XIX-1 (Garraghan, "Origins," 637).

<sup>13</sup> McElroy, Diary, "A Brief History of the preparatory steps towards the erection of a college for our Society: and Collegiate Church in Boston," pp. 1 and 2 (in Vol. 4 of the MS. Diary).

ruary 5, 1850, in which the prelate expressed the satisfaction with the work the Society of Jesus was carrying on at Holy Cross College and in Boston.<sup>14</sup> From the tone of Father Roothaan's answer of May 8, 1850, the Bishop had apparently made known the hope he entertained of one day seeing a Jesuit college established in that city.

It is with genuine satisfaction that I learned from your letter, Monseigneur, of your desire to establish a day-school in your episcopal city when Providence shall have furnished you the means. I shall always be ready to support your zeal for the success of this enterprise as far as circumstances will make it possible for me to do so.<sup>15</sup>

However, when Father McElroy expressed a hope that in the course of another year, he would be able to open a school for boys on the same plan as the one he had at Frederick, to accommodate some 300 boys, the General, "hitherto so sympathetic toward the project of a Jesuit school in Boston, seemed now to become skeptical as to its feasibility."<sup>16</sup> He inquired of the Maryland Provincial, Father Brocard, in January of 1851: "Is it true that a school in Boston for day-students is under consideration? New burdens when old ones weigh you down!"<sup>17</sup>

Nevertheless, Father McElroy was permitted to take the necessary steps to establish the school he desired. In this matter he had the enthusiastic support of the Bishop, who wrote of the undertaking in his diary:

March 6 [1852], Saturday. The Bp. dined with Father McElroy. He proposes to him to purchase from the city either the Otis school house or the Endicott school house both of which are in the neighborhood of St. Mary's church. The building might be used as a school house during the week & on Sunday to be converted into a chapel with a priest to

<sup>14</sup> Garraghan, "Origins," p. 637.

<sup>15</sup> Roothaan to Fitzpatrick, May 8, 1850. Original in Diocesan Archives, Boston (Old Letters, "A," No. 49). The translation from the French is Garraghan's, "Origins," 737-738.

<sup>16</sup> Garraghan, *op. cit.*, p. 638. Father McElroy's letter: McElroy to Roothaan, Aug. 7, 1850, JGA, Maryland.

<sup>17</sup> Roothaan ad Brocard, Jan. 8, 1851, JGA, Missiones, 1833-1857.



give regular services, the rent of the seats would pay each year all the interest & a good part of the capital. Father McElroy is pleased with the proposal & will probably act upon it.

June 1 [1852], Tuesday. During the absence of the Bp. one of the public school houses belonging to the city once known as the Otis School, situated in Lancaster Street has been purchased by Mr. Andrew Carney at the request of Rev. John McElroy, S.J., rector of St. Mary's Church, Endicott Street. The Bp. has long been desirous that the Society of Jesus should establish in Boston a day college for the youth of the city. He has several times proposed it to the various provincials. Father McElroy has entered very zealously into the project and he assumes the responsibility of paying for the Otis School. It has been bought at the price of \$16,500. This is a very cheap bargain, for the building alone exclusive of the land cost the city about 20,000 dollars. It is very well adapted to the uses of a college and will accomodate 800 pupils. We are obliged for want of men and means to commence by a simple school: but hope in time to have a regular college where our youth may receive gratuitously or nearly so, a thorough education not only in the English branches but also in the languages, Philosophy &c. It is to be hoped that an institution of this kind will when duly organized, in course of time, develop many vocations and supply the ever increasing & now overpowering want of the church in the country where, as yet, there is nothing to foster the germ of ecclesiastical vocations.

June 16 [1852], Wednesday. The Bp. goes with Father McElroy to examine the Otis School lately purchased. The upper story is all one hall well fitted to be used as a chapel and capable of containing 6 or 7 hundred persons at least. It will soon be opened as a chapel for the surplus congregation of St. Mary's.

June 28 [1852], Monday. Father McElroy calls on the Bp. and informs him that he collected yesterday in St. Mary's Church the sum of \$1954 for the school house lately purchased.

Sept. 19 [1852], Sunday. The Bp. blesses solemnly the chapel of St. Joseph in Lancaster Street, Boston. This chapel comprises the upper hall of the large school house lately purchased by Father McElroy, S.J., from the city of Boston. It

has been very neatly fitted up and may contain from 6 to 8 hundred pupils.<sup>18</sup>

The hope of having it eventually serve as a college, however, was never realized. St. Mary's School for Girls, directed by the Sisters of Notre Dame, was shortly after (i.e., September, 1853) transferred from the old location on Stillman Street to this new building on Lancaster Street.<sup>19</sup>

### PURCHASE OF THE JAIL LANDS

In the meantime, the City of Boston announced the intention of offering at public auction on December 3, 1851, a portion of land comprising thirty-one building lots, on which the city jail had stood.<sup>20</sup> The land was bounded by Leverett and Causeway Streets on two sides; by property fronting on Lowell Street, on a third; and by other property fronting on Leverett, Wall, and Lowell Streets, on the fourth. The sale of the land was subject to certain conditions, one of which was to the effect that the buildings erected upon this property could be dwellings or stores only.<sup>21</sup> On November 25, 1851, the city conveyed the entire tract to a Colonel Josiah L. C. Amee except for a strip of land dividing the lot in two, which the city retained and paved as an extension to Wall Street. On the side of this Wall Street extension farthest from Leverett Street, Colonel Amee built ten dwelling houses, but when he found that he had difficulty in selling them, he gave up his original plan of building others on the remaining land, and instead, offered it for sale.<sup>22</sup>

<sup>18</sup> Fitzpatrick, "Memoranda of the Diocese of Boston," Vol. IV, pp. 73, 79A, 80, 81, 91. MS. Volume preserved in Diocesan Archives, Boston.

<sup>19</sup> *The Pilot*, July 30, 1853; Lord, Sexton, and Harrington, *op. cit.*, II: 616; also McElroy, *Diary*, July 19, 1853; Sept. 5, 1853.

<sup>20</sup> "A Plan of 31 lots of the Old Jail Land to be Sold at Public Auction," a plan and advertisement issued by the Committee on Public Lands, City of Boston, and dated: "Boston, 1851," preserved in the Maryland Province S.J. Archives.

<sup>21</sup> *Ibid.*

<sup>22</sup> (William B. F. Whal) "Close of St. Mary's Jubilee, North End, Boston," *The Pilot*, Oct. 16, 1897, Vol. 60, No. 41, pp. 1 and 5; same in *Woodstock Letters*, 27 (1898): 92-93.

Father McElroy had been looking about for land suitable for a larger church and a college, as has been seen, almost from the moment he came to St. Mary's. According to his diary, he had noticed that the Jail Land had been offered for sale, and had even gone as far as to engage a broker to offer "for an unidentified client" \$70,000 for the entire lot. When the city authorities decided to open an extension to Wall Street through the lot, Father McElroy felt that the remaining land would be too small for his purpose and consequently withdrew from the market. His search to find a suitable site elsewhere, however, was in vain, so that when Colonel Amee expressed a desire to sell part of the Jail Land early in the year 1853, he turned his attention once more to this tract as a last resort.<sup>23</sup>

On investigation he discovered that in addition to the restriction limiting the buildings erected on the land to dwellings and stores, another condition obliged the buyer to erect ten brick buildings facing the new (Wall) Street. Colonel Amee, perceiving that these conditions were making it impossible for him to sell the land, petitioned the city council for a release or modification of the restrictions so far as they affected the vacant lots facing Wall Street, and the committee on public lands, acting under a vote of the city council, on March 9, 1853, modified the restrictions on the Wall Street lots so that the prohibition only ran against "buildings to be used for manufacturing or mechanical purposes, stables, gasometers, bowling alleys, etc."<sup>24</sup> Colonel Amee obtained a duly certified copy of the vote modifying the restrictions and reopened negotiations with Father McElroy. But all the difficulties were by no means removed. Father McElroy pointed out that the Wall Street lots by themselves were not deep enough for a church site unless he could also buy the adjoining lots which faced on Leverett Street, and have them likewise freed from restrictions. Colonel Amee was willing to sell the additional land, and he felt, with

<sup>23</sup> McElroy, Diary, "A Brief History of the Preparatory Steps, etc." MS. Vol. 4, pp. 1-3.

<sup>24</sup> Whal, *loc. cit.*

good reason, that the city authorities would agree to remove the restrictions on the Leverett Street lots, as they had done so readily on the adjoining land. Father McElroy meanwhile had the title examined by the foremost real estate attorney in Boston at the time, N. I. Bowditch, and received from him the opinion that since Father McElroy proposed to build a church upon the premises, and from the further fact that the city had already modified the restrictions on the Wall Street lots, there would not be the slightest difficulty in securing the necessary modification on the remainder of the land; that it was a mere formal matter, and that Father McElroy was perfectly safe in paying the purchase money. So, on advice of his counsel, Father McElroy paid the consideration and took the title from Colonel Amee on March 23, 1853.<sup>25</sup> The down payment was \$13,000, and Father McElroy became responsible to the city for the balance of the purchase money, \$46,480.59. Father McElroy was understandably pleased with this acquisition, since it included the buildings on the property, one of which, a granite, four-story structure, originally built as a courthouse, cost the city \$50,000 when new.<sup>26</sup>

#### INTOLERANCE FORCES A WITHDRAWAL

When it became known that the Jail Land had been sold to a Catholic priest, and that he proposed to build upon it a new Catholic church, a group of bigoted persons immediately agitated to have the committee on public lands first enforce the restriction limiting the use of the land to the erection of dwellings or stores; and second, put back in force the recently rescinded condition that the purchaser erect ten brick dwelling houses on the Wall Street lots or forfeit the land. Their bigotry prevailed and the committee, exceeding its legal power, notified Colonel Amee and Father McElroy within a day of the purchase that the restrictions were once more in force; the order rescinding them, it was claimed, having been obtained by Colonel Amee by false representation.

<sup>25</sup> Whal, *loc. cit.*, and McElroy, *Diary, loc. cit.*

<sup>26</sup> McElroy, *Diary, loc. cit.*, pp. 3-4.



After taking legal advice on the matter, Father McElroy disregarded this notification, and directed his attention to the task of obtaining permission to erect a building other than a dwelling or store on the lot. The Bishop joined Father McElroy in his efforts, and caused the petitions to be made jointly by himself and Father McElroy, but without avail. Mr. Bowditch presented the petitioners' views before the mayor and joint committee on public lands at a hearing in the Common Council room on April 19, 1853, but despite a most cogent and moving plea their efforts proved fruitless.<sup>27</sup>

A petition signed by one Nathaniel Hammond and nine hundred and twenty-four others opposing the lifting of the restrictions had been presented to the committee, but on May 19, 1853, a counterpetition signed by twenty-five of the most prominent Protestant gentlemen in Boston was sent to the committee urging that permission be given for the church to be built. The names of these gentlemen were: Rufus Choate, Abbott Lawrence, William Appleton, George Ticknor, George B. Upton, Sidney Bartlett, James Reed, Robert C. Winthrop, C. H. Warren, Thomas Hopkinson, Amos A. Lawrence, Samuel Lawrence, Ezra Lincoln, George S. Hillard, Thomas G. Cary, J. Thomas Stevenson, N. A. Thompson, Philo S. Sheldon, William H. Prescott, Peter Harvey, J. C. Warren, Francis B. Crowninshield, C. H. Mills & Co., Edward Everett, and Thomas Watmore.<sup>28</sup> Included in this number are the names of an ex-speaker of the National House of Representatives; an ex-Governor of the Commonwealth; two of the most famous lawyers of the period, and others, famous in the fields of literature, education, and commerce. But the great influence of such men as this was likewise disregarded; the mayor and aldermen agreed to allow the construction of the church, but the council would not concur.<sup>29</sup>

Early in 1854, when Father McElroy saw that there was no immediate prospect of building the church and college, he

<sup>27</sup> N. I. Bowditch, *An Argument for a Catholic Church on the Jail-Lands* (a pamphlet, Boston: John Wilson and Son, 1853).

<sup>28</sup> *The Pilot*, May 28, 1853.

<sup>29</sup> McElroy, *Diary*, *loc. cit.*, p. 5.

decided to fit up the granite building as a dwelling, which he did at a cost of some \$2,000, and which he succeeded in renting as a boarding house for \$600 a year. The two other small buildings on the property, he rented as tenements for an additional \$250 yearly.<sup>30</sup>

In 1855 I presented again my (it should be the joint petition of the Bishop & myself) petition to the Council who were all *Know-Nothings*, a new political party, recently organized, whose main object was to wage war (politically) against Catholics and foreigners. The Mayor being of the same creed . . . I entertained no hope. So far from giving a favorable hearing to my petition, they tried again to annul my contract by the non-compliance of one of the conditions, namely the building of a drain or sewer across the lot. My legal adviser drew up a very able argument which defeated their object, this and the former objection made against the contract, having ensured, it is presumed, the title of the land in future against dispute. Being themselves defeated in the attempt, the land committee resolved to make me an offer [June 2, 1853]<sup>31</sup> of 35,000 dollars for my right and interest in the said Lands. The council did not entertain this proposition, knowing from the stand I took, that I had no idea of parting with the property. Thus ends our transactions with the city government up to the close of the year 1855.<sup>32</sup>

In March of the following year (1856), the Bishop and Father McElroy judged that the prospects of a favorable reception of their petition had brightened with the election of Alexander H. Rice as mayor, and with a new council in session in which the *Know-Nothings* were in the minority. A copy of the petition which they submitted is found in Father McElroy's Diary:

To the Honble, the Mayor, Aldermen & Common Council of the City of Boston:

The undersigned present themselves before your Honble body, to renew their petition made on former occasions, for the removal of certain restrictions, on four lots of land, fronting on Leverett Street, to enable them to erect an edifice for

<sup>30</sup> *Ibid.*, p. 6.

<sup>31</sup> *The Pilot*, June 11, 1853.

<sup>32</sup> McElroy, Diary, pp. 6-7.

the purpose of Divine Worship. The subject of this petition has been discussed sufficiently to preclude the necessity of entering into details. The undersigned rest their hopes on the impartiality of the present councils, and of their sense of justice irrespective of any sinister bias. Three years have now elapsed since the purchase of the lands in question. This was done in good faith, not doubting for a moment, that the same authority which took the restrictions off ten lots would with more reason take the same off four lots, especially as it was for a church to accommodate hundreds who are deprived of the means of sanctifying the Lord's Day.

The undersigned would also respectfully submit that independent of the annual installments already paid (\$20,658.04) to the City Treasurer, taxes and interest have also been paid to the amount of 7995.77 for all of which no consideration has as yet been received from the land which remains unproductive in both a spiritual and temporal point of view. With this simple statement of facts, we place ourselves confidentially before your respective boards, that this our petition may be granted to enable us to commence this season, the erection of the contemplated church and your petitioners as they are bound will ever pray &c.

Signed

*John B. Fitzpatrick*, Bsp. of Boston  
*John McElroy*<sup>33</sup>

The petition was read in the board of common council and referred to the land committee, composed of members from both boards. After being debated there for a considerable time, a majority of the committee finally voted to remove the restrictions.<sup>34</sup> The council, itself, deferred action on it for several weeks. At length, it was taken up, debated with some warmth for several weeks, until finally, on November 20, 1856, it was

<sup>33</sup> *Ibid.*, pp. 8-9.

<sup>34</sup> Perhaps news of this action encouraged Father McElroy to apply to his Jesuit superiors for formal permission to begin building operations, for on May 31, 1856, the Jesuit authorities "agreed to permit Father McElroy to commence building a church, and later a college." (Fr. Charles Stone-street, S.J., Provincial, to Fr. John McElroy, S.J., May 31, 1856, Maryland Province S.J. Archives, Baltimore).

defeated by a vote of twenty-five to fifteen, with some eight not voting.<sup>35</sup>

Father McElroy took the defeat philosophically; he saw that, although Catholic petitioners had not been granted what they had asked, the opposition was diminishing, and that many, including an increasing number of non-Catholics, were perceiving that the Catholics were being deprived of fair and equitable treatment in a spirit of bigotry. Several members of the council charged the opposition openly with this bigotry, and others undertook to defend Catholic doctrines that were mentioned in their discussions. All of this permitted the venerable priest to reflect that the Church, by and large, had really won an important victory in this matter by securing the sympathy and interest of a large number of fair-minded citizens.<sup>36</sup>

On December 8, 1856, the annual city elections were held and on the issue of the Jail Lands, almost all of Father McElroy's bitterest opponents were defeated. There were but six Know-Nothings on the council for the ensuing year, which encouraged the Bishop and Father McElroy to renew their endeavors to have the restrictions removed by a new petition dated January 21, 1857.<sup>37</sup>

Weeks passed into months, and still no definite action was taken on the petition. On March 23, Bishop Fitzpatrick wrote in his diary:

There is every appearance, from the manner in which the City Council and board of Aldermen are acting, that the petition of the Bp. & Father McElroy for the removal of the restrictions upon the estate known as the Jail Lands will not be granted. It is therefore deemed advisable to sell that estate and seek another piece of land in the same neighborhood. The Bp. and Father McElroy take a walk through the western quarter of the city. They remark at the corner of Spring and Milton Streets a large piece of land covered with

<sup>35</sup> McElroy, Diary, p. 10; "Memoranda," Nov. 20, 1856.

<sup>36</sup> McElroy, Diary, p. 11.

<sup>37</sup> *Ibid.*, p. 12.



houses of little value. Father McElroy is to ascertain who the owner or owners are and whether the land can be bought.<sup>38</sup>

Father McElroy evidently investigated this property and found it unavailable, because three days later he, together with the Bishop and the Jesuit Provincial, who had recently arrived in Boston on his annual visitation, decided that it would be advisable to place the new church and college in the southern part of the city (the "South End") rather than in the western section. The Bishop thereupon authorized the Jesuits, in the person of Father Stonestreet, the Provincial, to purchase land for that purpose.<sup>39</sup>

My next step [wrote Father McElroy] was to ascertain the best means of disposing of the Jail lands. I applied to a professional gentleman, my counsel on former occasions, who had expressed at one time his wish to purchase the lands, he now declined but tendered his services very kindly, to dispose of it to the City, as he thought it would be rather difficult to effect so large a sale to private individuals. To this I gave my consent. . . .<sup>40</sup>

The city authorities were much relieved to have the matter ended at last, since "it puzzled interested politicians and made them uncertain in their calculations upon the Catholic vote in the municipal elections."<sup>41</sup> The first offer to the city was made in the last week of March, and on April 10 the matter was referred by concurrence of the aldermen and common council to the land committee. In contrast with their lethargic performances in the past, these various bodies acted upon the business with dispatch, and on the Saturday in Easter week, April 18, 1857, completed the purchase.<sup>42</sup> The sum which they paid immediately and which Father McElroy banked immediately, with no little satisfaction,<sup>43</sup> amounted to \$64,771.80, which

<sup>38</sup> (Fitzpatrick), "Memoranda," March 23, 1857.

<sup>39</sup> *Ibid.*, March 25 and 26, 1857.

<sup>40</sup> McElroy, Diary, Part IV, p. 14.

<sup>41</sup> (Fitzpatrick), "Memoranda," April 20, 1857.

<sup>42</sup> McElroy, Diary, Part IV, p. 14.

<sup>43</sup> McElroy to Stonestreet, Apr. 19, 1857, Maryland Province Archives, 225 W 7.

represented all the money which he had advanced upon the land, with interest simple and compound upon the installments, and an advance of about \$4,500, which, with the income from the buildings upon the estate from the time of its purchase, amounted to a gain of about \$9,000.<sup>44</sup>

#### A SITE IN THE NEW SOUTH END

Reflecting upon this sale, Bishop Fitzpatrick was of the opinion that

all things considered, it is no doubt better that the petition of the Bp. and Fr. McElroy has been so obstinately refused by the city authorities. The funds have accumulated by interest in the mean [time] and increased by the advance which the city pays. A college in the south part of the city will be easily accessible to a far greater number of Catholic children or youths. Not only the population of the city proper in the main part will be better accommodated, but South Boston, Roxbury and some other adjoining towns may enjoy all the advantages. This would not be the case had the college been placed in Leverett Street.<sup>45</sup>

This evidently represents a changed point of view, because only a few weeks before, Father McElroy referred to the Bishop as merely "reconciled" to the prospect of the college being located in the South End.<sup>46</sup> But there were some, clerical and lay, who did not become reconciled to the thought of the change. Among the priests who would have preferred to have the college remain in the North End at all costs, was Father Bernadine Wiget, S.J., assistant to Father McElroy at St. Mary's. It is not clear from his letters just how he planned to solve the impasse created by a hostile city government, but he vigorously resented the movement away from Leverett Street.<sup>47</sup> In support of his

<sup>44</sup> McElroy, Diary, Part IV, p. 15; (Fitzpatrick), "Memoranda," April 20, 1857.

<sup>45</sup> (Fitzpatrick), "Memoranda," April 20, 1857.

<sup>46</sup> McElroy to Stonestreet, May 7, 1857, Maryland Province Archives, 225 W 6.

<sup>47</sup> Wiget to Stonestreet, May 7, 1857, Maryland Province Archives, 225 W 10; also Wiget to Stonestreet, May 27, 1857, 225 W 11.

view, he cited the Irish of that section of the city, who, he claimed, were much incensed at news of the change. Father McElroy was conscious of this evidently ill-informed opposition, but prudently decided to say nothing and disregard it, in the hope that time would demonstrate the wisdom of his acts.<sup>48</sup>

The sale of the Jail Lands was completed on Saturday; on Monday morning, April 20, Father McElroy was back again before the land commissioners seeking to buy a plot of land on Harrison Avenue, between Concord and Newton Street, which appears to have been brought to his attention by the well-disposed mayor of the city, Alexander H. Rice.<sup>49</sup> The lot contained 115,000 square feet and embraced an entire city block.

As soon as the proposal was made, new opposition sprang up. Some few of the council took alarm, and spread the word to the newspapers. The excitement centered on the fact that the Catholics were going to take over an entire square of land in the center of the city,<sup>50</sup> with the result that the land commissioners voted during the last week in April to reject Father McElroy's offer.<sup>51</sup> He, however, shrewdly realizing that it was his effort to purchase the *entire* block that constituted the "audacious attempt on the part of ecclesiastical authorities . . . to acquire undue and colossal power,"<sup>52</sup> shifted his ground and

<sup>48</sup> McElroy to Stonestreet, May 2, 1857, Maryland Province Archives, 225 W 8.

<sup>49</sup> McElroy, Diary, Vol. 4, pp. 15-16; Mr. Rice's aid is claimed by Whal (*The Pilot*, Oct. 16, 1897, pp. 1 and 5), who was a witness of many of Father McElroy's activities; by Garraghan, "Origins," who evidently based his assertion on a letter, McElroy to Beckx, Feb. 1, 1859 (Maryland, 9-XIX-8, in Jesuit General Archives, Rome); by Towle, a pupil at Boston College in 1865 (*The Stylus*, 11 [1898]: 333); and by Devitt, rector at Boston College from 1891 to 1894 (*Woodstock Letters*, 64 [1935]: 400). No mention is found of this aid in the McElroy letters in the Jesuit Provincial Archives in New York or Maryland; nor in McElroy, Diary; nor in Bishop Fitzpatrick's "Memoranda"; nor in Boyle's life of Fr. McElroy.

<sup>50</sup> McElroy, Diary, Vol. 4, pp. 15 and 16.

<sup>51</sup> (Fitzpatrick), "Memoranda," May 3, 1857.

<sup>52</sup> *Ibid.* In connection with the opposition to the Harrison Avenue purchase, the story is told that Charles Francis Donnelly, later a distinguished lawyer and champion of Catholic education in the Legislature trials of the Private Schools Investigation Bill in 1888, while a 22-year-old



renewed his petition, this time asking for only a section of the land.<sup>53</sup> The chief objection being thus removed, he was assured privately that permission for purchase would ultimately be given.

Days and weeks passed in the now familiar pattern of postponements, delays, promises. The sought-for solution was always just around the corner; it would be settled "the next week end." On May 27, Father McElroy admitted to the Provincial how tried he was. "Since the 18th of April, the day I disposed of the Jail Land, until this day, I have been in continual communication with the Mayor, Councils & Land Commissioners and as yet nothing is concluded. . . ." <sup>54</sup>

He faced the situation with the patience of a saint, and at the same time with the astuteness of a bank executive. When, with the approach of June, he began to have doubts that the Harrison Avenue negotiations would ever be terminated favorably, he began preparations for an alternative purchase. The prospect, as he outlined it in his diary, was

a large building lately erected for a lying-in hospital by an association of Gentln. It cost, including the land (40,000 square feet), \$64,000 — they ask 60,000\$ and the Broker employed to purchase it, thinks it can be had for much less. I have authorized him to give 50,000\$ — the only difficulty about it is that the title was given by the City, stipulating that an hospital of the above character be erected on it — to remove this restriction, can be done only by the City Coun-

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law student in the Boston offices of the Honorable Ambrose A. Ranney, was asked as part of his duties to draw up in legal form the protest which a group of non-Catholics were making against the sale of the Harrison Avenue land to Fr. McElroy. Young Donnelly, brought up in the best Catholic traditions, and with a knowledge of the rights of Catholic citizens, took his future in his hands by refusing to draw up the paper, characterizing it as a manifestation of bigotry. Mr. Ranney, instead of being angry with the daring young man, sided with him. It is not recorded what became of the protest (cf. Katherine E. Conway and Mabel Ward Cameron, *Charles Francis Donnelly, a Memoir* [New York: James T. White Co., 1909], pp. 11-12).

<sup>53</sup> McElroy, Diary, Part IV, p. 16.

<sup>54</sup> McElroy to Stonestreet, May 27, 1857. Maryland Province S.J. Archives, 225 W 9.

cils — it is feared, that this will not be done, unless they are informed for what purpose the building is to be used, and if this be made known it is feared we cannot purchase it. . . .<sup>55</sup>

The Trustees accepted his offer of \$50,000 under his condition that they secure the removal of the restriction by the city authorities. The petition was entered on June 8, 1857, and shortly after this was rejected.<sup>56</sup> Father McElroy wrote:

July 17. Again the enemy has triumphed in defeating the above project — the Citizens . . . took the alarm that Fr. McElroy was about to erect a Church for the Irish; that he would have a large number of families of this class in the neighborhood; that he was also about to build a Jesuit College; that nothing else would satisfy these Jesuits than the Conversion of all the Bostonians &c., &c. From such fear, petitions were sent in to the Aldermen, against such buildings, three or four newspapers came out in the same strain the past week.

Finding the opposition a formidable one, and a renewal of the Jail Lands, I concluded to abandon the project, of the Hospital & land, and fall back on the first site I had selected, fronting on Harrison Avenue.<sup>57</sup>

But victory was near. Father McElroy's efforts of four and a half years to secure property for a church and the future Boston College came to an end on the morning of July 22, 1857, when the land committee of the City of Boston finally agreed to sell him the tract he sought on Harrison Avenue.<sup>58</sup> The first stage of the struggle was over.

<sup>55</sup> McElroy, Diary, Vol. 4, p. 16.

<sup>56</sup> *Ibid.* There appears to be some confusion regarding the dates given by Father McElroy during this period; the most probable arrangement seems to be: July 17, rejection of the hospital petition; July 22, agreement to sell Fr. McElroy the Harrison Avenue land.

<sup>57</sup> *Ibid.*, p. 19.

<sup>58</sup> *Ibid.*, p. 20.

## CHAPTER IV

### WALLS AND A ROOF

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HARRISON AVENUE was laid out in 1844 while the South End of Boston was still a narrow neck of land surrounded by flats and the waters of the bay. In 1853 the work of widening the neck was begun by filling in the marshy lands on either side of it, and three years later a street railroad system was inaugurated, with the first line of this Metropolitan Company running from the old Granary Burying-Ground on Tremont Street to Roxbury. Overnight the South End became the desirable residential section of the city, and extensive building operations began.<sup>1</sup>

Father McElroy in his diary recognized the advantage of this section for his new college, because "a better class of houses will be and are erected in the vicinity" and "the horse rail roads now introduced into various parts of the City, will afford easy access for Students from all parts of the city and vicinity."<sup>2</sup>

The lot which he had purchased from the city comprised 65,100 square feet of land, with a 250-foot frontage on Harrison Avenue; 270 feet on Concord Street, and 250 feet on the new, unnamed (James) street, "running with the cemetery wall, and thence by a dividing line to Harrison Avenue 250 feet."<sup>3</sup> The cemetery is evidently the one which Towle afterward remembered being removed by the authorities to make room for the

<sup>1</sup> Cf. *Illustrated Boston*, 2nd ed. (New York: American Publishing and Engraving Co., c. 1889), pp. 54-55.

<sup>2</sup> McElroy, *Diary*, Vol. 2, pp. 13 and 15.

<sup>3</sup> *Ibid.*, p. 16.

college playground in 1866.<sup>4</sup> The price which the city charged, since the land was to be Church property, was fifty cents a foot; a reduction of twenty-five cents a foot on the residential rate.

An architect, P. C. Keely, of Brooklyn, New York, was engaged at once and plans were begun for the church. At the same time a Mr. Wissiben was chosen as architect for the college building.<sup>5</sup> On August 17, 1857, the first installment of the purchase price was paid to the city authorities amounting to \$3,750, leaving \$28,800 to be paid in nine annual payments of \$3,200 with interest at 6 per cent.<sup>6</sup>

In September, Father McElroy spent four weeks in New York with the architects going over plans and drawings for the church and college. The college, he decided, was to be housed in two separate buildings, each 90 feet by 60 feet, and connected by a small building 40 feet by 23 feet, and three stories in height. Although the architect at first envisioned the church as a brick edifice with a stone façade, it was decided to take advantage of an offer from a New Hampshire contractor who owned his own quarries to build the entire church of white granite, and from the same stone to build the basement of the college and the steps and platforms of both buildings. The stone work was to cost \$62,000 complete. The contract with Mr. Andrews of Nashua, New Hampshire, was signed November 25, and contracts were placed with Messrs. Morrell and Wigglesworth of Newburyport for the carpentry work connected with the roofing, window frames, joists, and a first floor of plank for \$18,000.<sup>7</sup>

On November 24, 1857, Father McElroy wrote in his diary: "This week I make application to the board of land commissioners to sell me twenty feet more of land, fronting on Harrison

<sup>4</sup> Henry C. Towle, "The Pioneer Days at Boston College," *The Stylus*, (June, 1897), 11:332-333.

<sup>5</sup> James S. Sullivan, *A Graphic, Historical and Pictorial Account of the Catholic Church of New England, Archdiocese of Boston*, Illustrated Publishing Co., 1895, p. 204.

<sup>6</sup> McElroy, *Diary*.

<sup>7</sup> *Ibid.*

Avenue and extending back to the new street; this would give us 270 feet front, on three streets, the fourth boundary would be a little short of this — in this way, our lots would be nearly square. I hope to get it at the same price, 50 cents a foot.”<sup>8</sup>

The new land, since it was to be used by the college exclusively, was to be taxed in the same manner as a private residence. Exemption from taxation was not granted to the college until it was incorporated in 1863.<sup>9</sup>

Father McElroy attributed the courteous treatment which he had received of late from the city officials to the “pacific course” he had pursued in the Jail Lands episode. For this favor he thanked God, who gave him patience to remain silent “amidst their opposition, contrary to the importunities of my friends, who advised a contrary course.”<sup>10</sup>

His financial picture had changed somewhat. He paid as a first installment on the new lot, and interest up to January 1, 1858, \$4,470. The annual installment payable on August 1 would now be \$3,474 with interest. But as a consoling thought, he added to these figures the observation that “the lot now belonging to the Soc. [iety] could not be purchased in five years from this time for less than 2\$ a foot — and there is no public building in the city occupying so large a lot.”<sup>11</sup>

### BREAKING OF GROUND

On April 7, 1858, ground was broken on the site of the new church by Bishop Fitzpatrick, who took the first spadeful followed by Fr. McElroy, who with his spade cut out “the sign of the Holy Cross, with the words *In Nomine Patris*, etc.”<sup>12</sup> Stonecutters and carpenters had been on the location some time before this, preparing blocks and window frames so that when the work actually began it proceeded rapidly.

It had been intended originally to drive piles as a foundation

<sup>8</sup> McElroy, *Diary*, Vol. 2, p. 24.

<sup>9</sup> *Ibid.*, last page.

<sup>10</sup> *Ibid.*, p. 25.

<sup>11</sup> *Ibid.*

<sup>12</sup> *Ibid.*, p. 26.



for both church and college, but it was finally decided to employ instead trenches, varying in depth from five to eleven feet, filled with concrete. The notion of concrete intrigued Father McElroy very much, as is evidenced in his diary by the lengthy descriptions he wrote on its composition, and on how it is poured. At the same time, it was seen that cellars could be satisfactorily constructed, a fact that had been doubted previously due to the nature of the filled land, and orders were given to build cellars under the college. The expense for this alteration, Father McElroy notes, "will be little if any, as the earth is removed without charge, and the walls must be the same depth to get a solid foundation."<sup>13</sup>

At seven o'clock on the morning of April 27, 1858, a small group comprising the Bishop (Fitzpatrick), Very Reverend John Williams, V.G.; Reverend James A. Healy, chancellor; Reverend John Rodden, and Fathers Wiget, Janalik, and McElroy of the Society of Jesus gathered at the site of the church without publicity of any kind, and unattended by any gathering of people, to lay the cornerstone of the church.<sup>14</sup> This ceremony must also be considered as the laying of the cornerstone of Boston College, because both buildings were built simultaneously as one project, and, as far as can be ascertained, no thought was given to a separate cornerstone laying for the college.

Through the month of May, in spite of heavy rains which repeatedly filled the excavations and made the use of steam pumps necessary, the work on the cellar walls of the college progressed surprisingly well. The concrete-filled trenches supported a first course of large granite blocks, and on top of this, three feet of rough masonry was leveled to receive the granite basement walls eleven feet in height.

Father McElroy stated in June that about forty stonecutters were at work in a long range of sheds erected for them, and there was "a blacksmith's shop with four fires."<sup>15</sup> In July he re-

<sup>13</sup> *Ibid.*, pp. 26-27.

<sup>14</sup> *Ibid.*, p. 27.

<sup>15</sup> *Ibid.*, p. 28.

ported that "the first floor of the College buildings is being laid, and the granite basement of the same commenced. 130 men are now daily employed on the premises — all bids fair to have the buildings enclosed before the severe winter."<sup>16</sup> In September the granite basement of the college was nearly finished, and all the brick partition walls in the basement erected. In addition to this, the principal floors of the first story were laid and the brick commenced over them. Later that month, Father McElroy rejoiced that the walls of the college were completed to a stage where "the bricks are now carried up by steam power to the upper stories. . . ."<sup>17</sup>

### THE SODALITY LATIN SCHOOL

That fall (1858) witnessed the inauguration on a very modest scale of an institution which one authority spoke of as a forerunner of Boston College.<sup>18</sup> It was the Latin School of the Sodality of the Immaculate Conception, opened under the auspices of the men's sodality of St. Mary's Church, North End, and directed by Father Bernadine F. Wiget, S.J., and Father James Fitton, the founder of Mount St. James Academy in Worcester. The school occupied the two upper floors of a Baptist meetinghouse on Hanover Street, and was "staffed" by one teacher, Michael Norton, a student in his senior year at Harvard. Although no pressure was exerted upon the thirty young men who constituted the student body, it was presumed that they had the intention of taking up studies ultimately for the priesthood. The Bishop, naturally very much interested in the project, had, nevertheless, some misgivings in the beginning concerning the quality of the education which the school would be able to impart,<sup>19</sup> but twelve of the students entered the Society of Jesus

<sup>16</sup> *Ibid.*, p. 29.

<sup>17</sup> *Ibid.*, p. 30.

<sup>18</sup> Edward I. Devitt, S.J., president of Boston College (1891-1894), who was a youth in Boston at the time. His account of "The S.I.C. Latin School" occurs in "Father Francis J. O'Neill, S.J.," *The Stylus* (March, 1905), 18:12-17.

<sup>19</sup> "Memoranda," March 10, 1859.



at the end of the first year (July, 1859), giving the authorities reason to be satisfied with the undertaking. The subsequent history of the school is vague; it was probably absorbed within another year's time into the new St. Mary's Free School, which was to provide for older boys as well as the younger until Boston College was prepared to accept lay students some five years later.

### NEW EXPENSES

Meanwhile work on the new Boston College building was going on apace. The masons finished their task in October, and the carpenters commenced the laborious work of setting the roof. This carpentry work went on through November, December, and January, although all work on the church had to be suspended for the winter in mid-November. Father McElroy reflected with some heaviness of spirit that the brick partitions in the basement and through the building had added an unforeseen \$11,855 to the original estimate, raising the masonry contract for the whole project to \$76,855.<sup>20</sup>

At this time he applied to the superintendent of public lands in the city for the purchase of a strip 30 feet wide adjoining the north side of the college property, running from Harrison Avenue to James Street. On March 8, 1859, the city land committee acceded to his proposal and sold him the land, 7350 square feet in addition to his previous purchase, for the old price of fifty cents a square foot, although the market price for the land when used for residential purposes had now risen to one dollar a square foot. Again Father McElroy took pleasure in calculating his saving which this reduction made possible. The sum, \$3,075, Father McElroy considered as part of the reparation which the city authorities were kindly making for the annoyance other city officials had caused him in the past.<sup>21</sup>

Contracts which he let out in April for work in the interior of the college building were as follows: carpentry, \$11,800;

<sup>20</sup> McElroy, *Diary*, Vol. 2, p. 31. Also McElroy to Villiger, March 14, 1859, Maryland Province S.J. Archives, 226 W 2.

<sup>21</sup> McElroy, *Diary*, p. 32.

plastering, \$2,820; plumbing, \$1,775; gas fitting, \$488. In June an additional contract had to be made for the steamfitters to lay the pipes in the college before the flooring and walls were completed. Steam heating at the time was such an expensive proposition that Father McElroy pondered on it long before deciding to have it installed. Finally, he was persuaded that it was best "both as to security from fire, less expensive in the consumption of coal; free from dust; (and giving) an agreeable summer-like heat."<sup>22</sup>

In presenting an informal account of his stewardship up to this point in his diary, Father McElroy points out the various expenses which had unavoidably arisen and which had been unforeseen in the original contracts, but the main burden of blame for his unpaid debts he places on

the want of cooperation on the part of the fathers at St. Mary's. They, with good intentions no doubt, appealed to the faithful of St. Mary's for the support of a Latin School, next for an English School, and again for the purchase of lots, thus cutting off what I always expected as the chief means of completing the buildings. This was the intention and direction of RR. FF. Brocard and Stonestreet, and without this prospect, I should never have commenced the work. When I commenced building, I had about 80,000\$ in hand, saved in St. Mary's in six years — the contracts for placing the buildings under roof were \$83,000. exclusive of the above extras, the interior finish of the College, a separate contract of 14,016\$ this makes \$97,016 for the church under roof and the college completed. Now if St. Mary's had united with me the past two years, as I expected, ten thousand dollars a year could have been raised to aid in these buildings. This was one of the greatest disappointments I met since I undertook to erect a College and Church for our Society. *Fiat voluntas Dei.*<sup>23</sup>

On October 1, 1859, Father McElroy, accompanied by one Father (Steinbacker), left St. Mary's rectory in the North End where he had been living, and took up residence in the college building despite the great inconvenience which must have been

<sup>22</sup> *Ibid.*, p. 34.

<sup>23</sup> *Ibid.*, pp. 36-37.

experienced by them during that winter through lack of proper heating equipment. However, greater trouble than a cold room soon arose in the form of difficulties in finding money to meet current expenses. Father McElroy's attempt to raise money by a mortgage on the college and church in January of 1860 proved fruitless when the conditions attached to the loan were found to be altogether unsatisfactory. A temporary expedient in this crisis was arranged by a bank which discounted notes for Father McElroy. But this he saw was a troublesome and uncertain solution so he renewed his efforts to obtain a permanent loan.

Through the summer of 1860 two new and unforeseen outlays added to his financial burden. The first of these was for an iron fence set on granite piers, which enclosed practically all the property. This fence was required, for reasons no longer known, by the City of Boston and represented an expense of \$600 for the foundation work, and \$3.75 a foot for the railing, including gates and painting. The Harrison Avenue frontage alone cost about \$2,000 according to Father McElroy's official estimate.<sup>24</sup>

Second, the fear of a possible explosion of the steam boilers caused Father McElroy to have them placed in a separately built small building behind the church. It was found on trial that the church chimney was not large enough for the new boilers, and a new smokestack had to be built. The housing for the boilers cost \$300, and the chimney cost \$470.<sup>25</sup>

In the beginning of the month of September, 1860, Father McElroy wrote that he had succeeded in arranging for the loan he desired.<sup>26</sup> The Savings Bank in Lowell, Massachusetts, loaned

<sup>24</sup> Fr. McElroy's Diary, Vol. 2, pp. 39 and 41 mention the cost per foot of the fence and the foundation work, giving the reader to understand that all the iron fencing which now exists on three sides of the area was laid at the same time; in his report to the Jesuit Visitor to the United States, Father Sopranis, he mentions only the Harrison Avenue length, and gives the price of that; in this report he also mentions the coercion of the city in the matter, which is not recorded in the diary (McElroy to Sopranis, June 19, 1861, JGA, Maryland, 8-XX-4; summarized by Garraghan, "Origins of Boston College, 1843-1869," *Thought*, 17:646-649, Dec., 1942).

<sup>25</sup> Diary, Vol. 2, pp. 41 and 46.

<sup>26</sup> Although the Diary entry (II, 42-43) is dated September, 1860, another entry, evidently describing the identical transaction, is dated March

him \$80,000 for which he gave a mortgage on the church and college. How this sum was disbursed is stated in the diary as follows:

\$29,320.51 was paid to the City of Boston. The balance refunded Mr. Carney what he had advanced for me, brokerage, commission, etc., leaving me a balance of \$4901.49. . . . Besides this funded debt of eighty thousand I have two notes due in two banks of \$10,000 each, these will have to be renewed once or twice and the interest paid. In two years I hope we can pay one or both from the revenue of the church collections, etc., other floating debts to be paid in the same manner. Thus there will remain charged on the church the interest of \$80,000, say, four thousand eight hundred dollars annually; this I think can be easily done and eight or ten thousand beside paid on the debt, with the assistance of St. Mary's paying \$3,000 yearly.<sup>27</sup>

#### FRIENDS AND FINANCE

Andrew Carney, a friend of the Jesuit Fathers of long standing, helped the situation at this time by taking upon himself the cost of laying the sidewalks in front of the church and college. In the meantime, work had commenced on grading and sodding the grounds about the church and college. In September, 1860, a drive to pay off the church debt was organized by Father McElroy, who asked twenty-five cents a month from persons willing to aid. Some eighty collectors turned in four hundred dollars from this source the first month. In December, Father Barrister of St. Mary's, North End, loaned Father McElroy four thousand dollars "until he goes to build his school house."<sup>28</sup> This helped the financial strain of the moment, and further assistance was received from two concerts which were held in the church

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7, 1861 (Diary, p. 51). The explanation of this confusion of dates appears to be that some parts of the diary were written or rewritten quite some time after the date of the events described. From the tone of some passages, it would seem that they were written after he had left Boston. (Cf. the afterthought treatment of the granting of a Charter to Boston College, contained in the final paragraph of Volume 2.)

<sup>27</sup> McElroy, Diary, Vol. 2, pp. 42-43.

<sup>28</sup> *Ibid.*, p. 44.





prior to its formal opening, which apparently netted in the vicinity of five hundred dollars each. At the time of the opening of the church, the auction of pews, pew rent, concerts, and a one-dollar offering at the door on opening day realized another three thousand dollars.<sup>29</sup> After the church was dedicated on March 10, 1861, a small steady revenue was realized from collections and offerings, but church and college could not yet be regarded as financially secure.

In March of 1861, Father McElroy records that he was able to make a further purchase of land from the city at his previous price of fifty cents a foot. The latest purchase was 13,657 square feet adjoining the property he already owned. Since the market price of this land had now risen to \$1.25 a foot, he estimates his "savings" on the whole transaction as amounting to \$15,152.<sup>30</sup>

In his diary, Father McElroy writes of this period as follows:

The rest of the year [from March, 1861] has been occupied in raising means to meet engagements, and to close the accounts of the different mechanics. In this I met with many disappointments, and with no little mental anxiety. It would not be proper to put particulars of this kind on record, i.e., from whom I borrowed 3 or 400\$, who refused me — borrow again to pay borrowed money. Another time [I] had to get a note discounted and found it difficult to get an endorser — this to me was painful to be refused — still I persevered until I succeeded. In those occasions (not more than three or four times) no one suspected my wants, neither did my credit suffer in the least with my creditors. I generally succeeded in satisfying all by paying a part if not the whole. One bank where I kept my account since my arrival in the city, has been very kind to me. I had for a time 2 notes discounted of \$10,000 each and renewed several times. The only return I can make to the good President (Mr. Geo. Thayer) and Cashier (Mr. Marsh) for their great kindness is to pray to God to reward them with Divine faith, operating in good work, and a happy eternity. May our Lord bestow on them these gifts.

But there is one whose name I will not mention who has on all occasions aided me by his prudent counsel, and also by

<sup>29</sup> *Ibid.*, 44 et ff., and 56.

<sup>30</sup> *Ibid.*, p. 52.

advancing means in every emergency that I called upon him, and when I applied to others it was without his knowledge — for he told me never to be embarrassed as long as he had means to relieve me. Still I felt a delicacy to call on him so often and tried to procure means elsewhere. Had it not been for this Gentn. I would not have been able to continue the work on the church but must have postponed it for an indefinite period. Our Lord, I hope, will reward him abundantly for his zeal and devotedness to His own House. He is one of the largest benefactors to the buildings.<sup>31</sup>

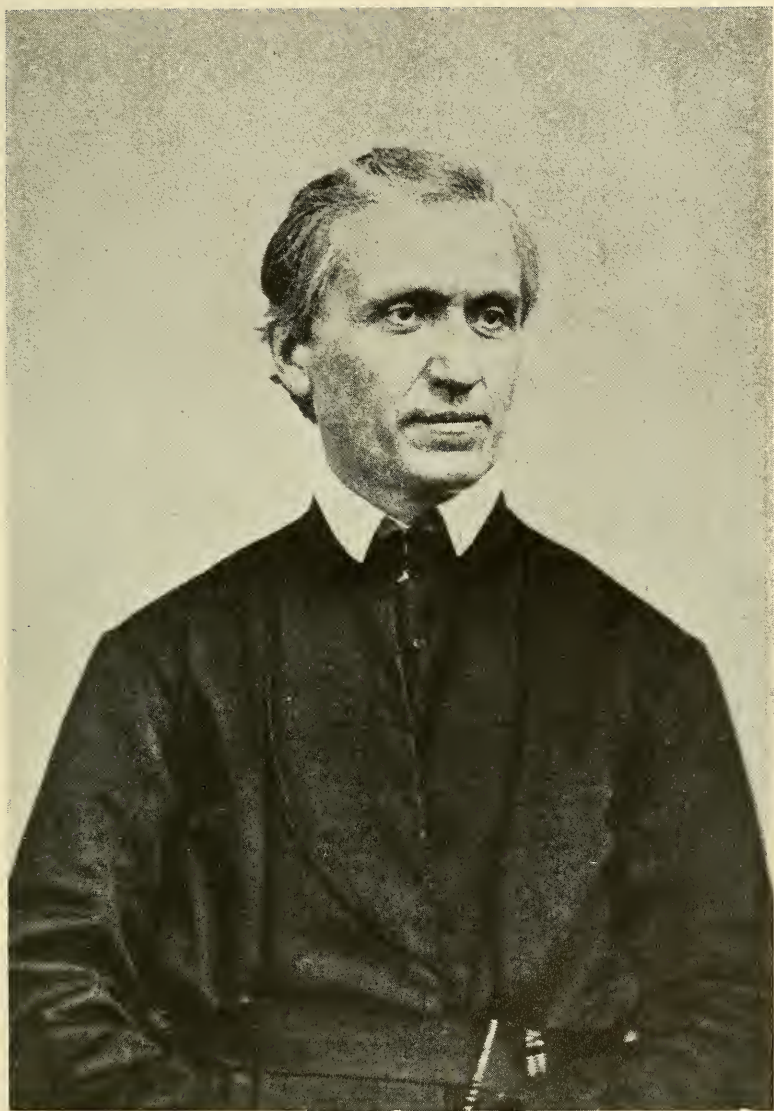
In March of 1862, Andrew Carney, the benefactor referred to above, instructed Father McElroy to have contractors come at his expense and remove the old brick wall on the former boundary of the college property, and to grade and fence the recently acquired strip so that it would form one parcel with the rest of the property. This work was commenced in April and completed in May at a cost of about \$2,300.<sup>32</sup> On this occasion trees, chiefly Linden, were planted about the church and college, twelve on each side of the principal walk between the two buildings, and some at the base of the terrace on Harrison Avenue. These were provided by members of the congregation who paid for the purchase and planting of individual trees at two dollars each, as personal memorials.<sup>33</sup> Of interest in this connection is a photograph in the Georgetown University archives taken about 1880, showing the front of the church and some of these trees still standing. On the reverse of the picture is penciled in a contemporary hand: "Various members of the congregation donated the trees around the church and the names of the donors clung to the trees. The two trees in front of the church were called Mr. and Mrs. Andrew Carney. That on the corner or side wall was Mrs. McEvoy. I do not remember the rest of the names."

<sup>31</sup> The benefactor mentioned in this passage is identified in another place (Vol. 2, p. 60) as Andrew Carney. This excerpt from Vol. 2, pp. 53–55.

<sup>32</sup> McElroy, *Diary*, Vol. 2, p. 56.

<sup>33</sup> *Ibid.*, p. 60.

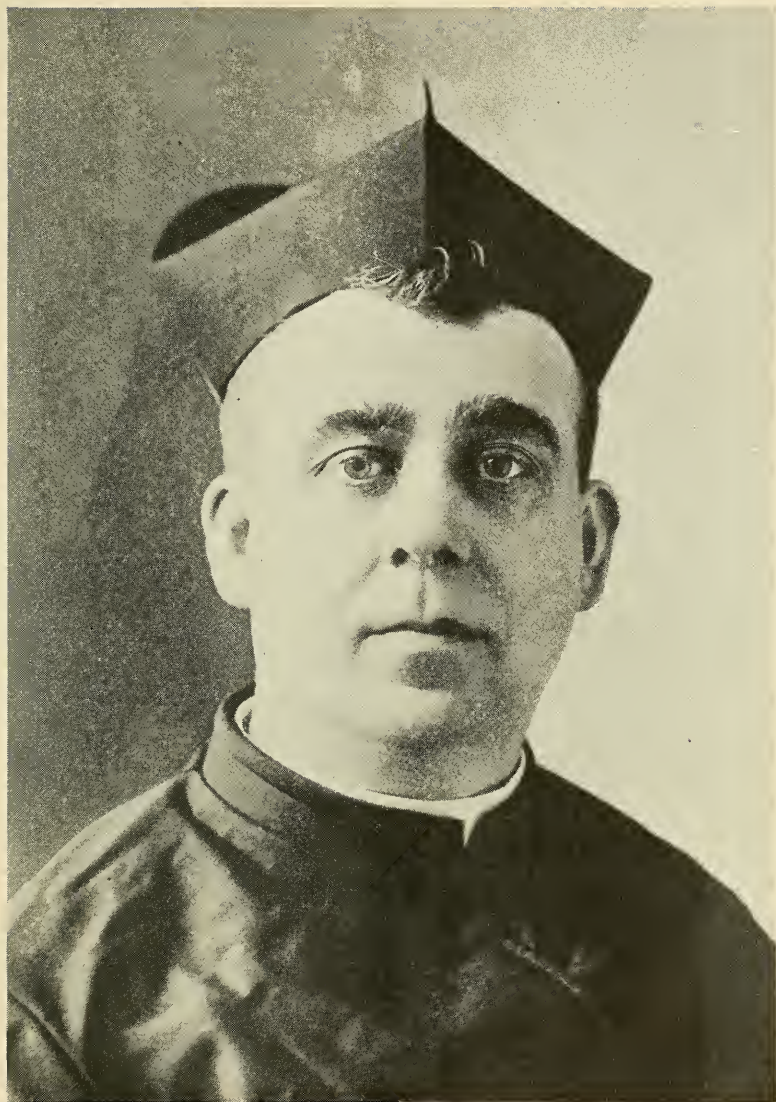




Rev. John Bapst, S.J. (1816–1887), first president  
of Boston College

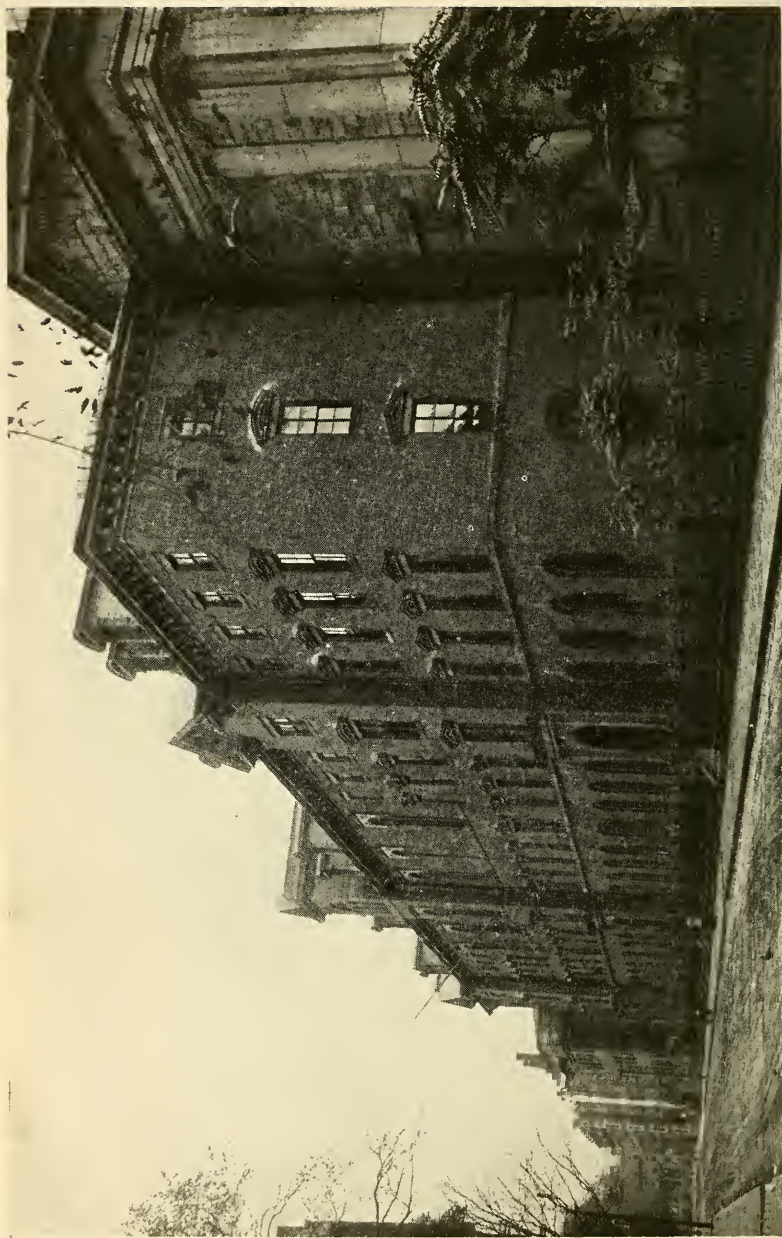


Rev. Robert Fulton, S.J. (1826–1895), first Prefect  
of Studies at Boston College and third president;  
photograph taken in 1876



Rev. Thomas I. Gasson, S.J. (1859–1930); thirteenth president; builder of the new Boston College





The old Boston College Building on James Street, now serving as Boston  
College High School

## CHAPTER V

### LEVITES FIND A HOME

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IT WAS evidently the intention of Father McElroy to build the college building, but not to equip it nor to open it as a college until after the church had been in successful operation and able to produce the revenue necessary for the equipment of the college. This view is based on the fact that Father McElroy regarded the installation of the heating apparatus in the college building in 1860 as an "unforeseen expenditure."<sup>1</sup> Certainly this would have been acknowledged a necessity and would have been planned for, if the original intention had been to open the school in 1860. The shortage of teachers also made the immediate opening of the college dubious. This lack was so acute that the Jesuit General in 1858 believed that it might be necessary to close down Holy Cross College if Boston College were to be properly supplied with teachers,<sup>2</sup> and in 1859 the Jesuit Provincial let Father McElroy know his fears that the college could not be opened for lack of a staff.<sup>3</sup>

At any rate, the building was finished in 1860, and no surprise or disappointment is recorded when, instead of a college for externs, it was proposed to use the establishment temporarily as a scholasticate for the training of Jesuit personnel. The need

<sup>1</sup> McElroy to Sopranis, June 19, 1861, JGA, Maryland, 8-XX-4; quoted by Garraghan, "Origins," p. 649.

<sup>2</sup> Beckx to Villiger, Nov. 27, 1858, JGA, Maryland, quoted in part by Garraghan, *op. cit.*, p. 645.

<sup>3</sup> Garraghan, *op. cit.*, p. 646.

for a central scholasticate for all the Jesuit provinces of North America had been pressing for some time, nevertheless it is interesting to speculate why the building was yielded without a murmur to this use, even temporary, which was so far removed from the original intention of the builders.

### A JESUIT SEMINARY IS PROPOSED

A constant source of concern to the Jesuit superiors in the United States throughout the forties and the fifties of the last century was the situation in which members of the Order preparing for the priesthood found themselves. On the one hand, these individuals were required by the great responsibility and sacredness of their vocation to devote themselves with concentration to their philosophical and theological studies over a number of years. On the other hand, the scarcity of priests and teachers at that time caused numberless serious interruptions to occur which would take the students from their sacred studies for the greater part of the day, or at times, for entire days and weeks on end. Each instance of this was regarded with regret by the superiors concerned, and was considered as a temporary emergency, but finally all realized in their hearts that these "emergencies" were becoming, by their frequency and regularity, the natural order of things.

The obvious answer to the difficulty was to have an independent house for the training of scholastics, from which the students could not be "drafted" easily to assume outside responsibilities. Moreover, this institution should be in the nature of a joint enterprise among the Jesuit provinces in North America, so that their resources might be pooled, duplication of expenditures avoided, and the strongest possible staff assembled.<sup>4</sup>

<sup>4</sup> This problem, particularly as it affected the Province of Missouri, is treated at some length in G. J. Garraghan, S.J., *The Jesuits of the Middle United States* (New York: America Press, 1938), I, pp. 626-640, which is based on an earlier study by the same author: "The Project of a Common Scholasticate for the Society of Jesus in North America," *Archivum Historicum Societatis Iesu* (Rome), II, 1-10, 1933; for its effect on the Province of Maryland, cf. letter of Augustus Langcake, S.J., *Letters and Notices* (Roehampton, England), II, 65-70, 1864.



When Father Felix Sopranis, S.J., was sent to America from Rome in November, 1859, as an official "Visitor" to all the Jesuit houses in North America, one of the chief tasks assigned him by the Jesuit General was the establishment of a common scholasticate. The French Province of Champagne had been operating a scholasticate at Fordham for the New York and Canadian scholastics; members of the Maryland province had another at Georgetown for theirs, and the Missouri province supported a small scholasticate in the suburbs of St. Louis, but all of these had been of a provincial and temporary nature, and were beset with all the difficulties and interruptions mentioned above, and with the shortage of qualified professors. Father Sopranis had the authority to cut the "Gordian Knot" and in March, 1860, ordered the various provincial superiors to support a common scholasticate which he hoped would ultimately be located at Conewago, Pennsylvania, but which in the meantime he established in the idle buildings at Boston.<sup>5</sup>

This seemed at the time the ideal solution; the place was central to the provinces concerned, and, as Dooley notes, there was no Jesuit college in the country large enough to accommodate both the average number of extern students and the Jesuit classes of philosophy and theology with the requisite number of rooms for living quarters and private study.<sup>6</sup> Moreover, there was available for the rectorship of the new institution, Father John Bapst, S.J., who, as one who had suffered for the faith, was a national Catholic hero, and as an individual was personally acceptable to all parties.

#### FATHER BAPST, FIRST RECTOR

Father Bapst was born at La Roche, Canton of Fribourg, Switzerland, on December 7, 1816.<sup>7</sup> He attended the Jesuit Col-

<sup>5</sup> "Ordinationes Rev. P. Felix Sopranis, S.J., Visitatoris America Septentrionalis Data pro Provincia Marylandiae in illius Visitatione habita a die 15<sup>a</sup> Nov. 1859 ad diem 8<sup>m</sup> Martii, 1860," *Ordinatio IV*, No. 1, iii-iv, Maryland Province Archives, Woodstock.

<sup>6</sup> P. J. Dooley, *Woodstock and Its Makers* (Woodstock, Md.: The College Press, 1927), p. 5.

<sup>7</sup> This synopsis of Father Bapst's life is based on the *Catalogus Provin-*

lege at Fribourg, and upon completion of his course entered the Society of Jesus, September 30, 1835. When, shortly after his ordination (December 13, 1846), the Jesuits were expelled from Switzerland, Father Bapst, in company with a number of his fellow exiles, came to the United States where he was assigned to missionary work among the Indians at Old Town, Maine.

To the difficulties which centered in a natural distaste for this type of work was added Father Bapst's inability to speak English or the Penobscot tongue, but he overcame these handicaps gradually, and when the mission was moved to Eastport, Maine, in 1850, Father Bapst was appointed Superior. In this new situation, his "parochial" responsibilities extended not only to the Indians, but to large numbers of Irish and Canadian settlers in the section, and this led him to seek a more central base for the mission. Bangor was decided on in 1852, and from this town Father Bapst and his three assistants served as much as they could of the state of Maine.

Know-nothingism was rampant at the period, and the Jesuits' presence and ministry to their fellow Catholics were resented by many bigoted non-Catholics. At Ellsworth, a small town some thirty miles southeast of Bangor, Father Bapst was threatened with physical violence if he continued attending the local Catholics, but he disregarded the warning and went about his religious duties there as usual. On one of these visits (Saturday evening, October 14, 1854), he was seized by a mob, ridden on a rail to a distant point, stripped of his clothes, tarred and feathered, and some effort was even made to burn him alive. Exhausted and almost maimed by the inhuman treatment, he was left to return to his quarters as well as he could. When he arrived there, he was attended by friends, but many months passed before he recovered his health completely. The respectable citizens of the state, Protestant and Catholic, were shocked

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*ciae Marylandiae* for the pertinent years, and on the full account of Father Bapst's life, with transcripts of many of his letters, published in *Woodstock Letters*, 16:324-325, 1887; 17:218-229, 361-372, 1888; 18:83-93, 129-142, 304-319, 1889; 20:61-68, 241-249, 406-418, 1891.

at this outrage, but their efforts to bring the guilty persons to justice proved fruitless. The deed had one happy result, however, for, like the blood of martyrs, it brought the faith to the respectful and sympathetic attention of many, and undoubtedly contributed to the spread of Catholicism, not only in Maine, but throughout the nation.

In September, 1859, the Jesuits withdrew from Maine, and Father Bapst was assigned to Holy Cross College, Worcester, as spiritual father, where he remained until he was appointed rector of the new scholasticate at Boston the following July 2.<sup>8</sup>

### THE PROJECT UNDER WAY

An invitation was sent to all provincial superiors to send scholastics to the new institution for the opening on September 3, 1860,<sup>9</sup> but the province of Missouri was exempted from the general order since permission had already been granted it to go on with its own scholasticate. The Missouri Provincial, however, waived this dispensation and sent twelve scholastics to Boston for the session of 1860-1861.<sup>10</sup> The Rocky Mountain Mission, and the Mission of New York-Canada were also represented, although, as was natural, the largest number of scholastics came from the Maryland Province. The latter contingent, according to one chronicler, was entertained at dinner en route by the community of Loyola College, Baltimore, on August 31, and the same day the young Jesuits went aboard the steamer for Boston, "having obtained a reduced rate of passage through Fr. Charles Jenkins, then a scholastic."<sup>11</sup>

The year began for the scholastics with an eight-day retreat made in common.<sup>12</sup> When classes convened, there were seven professors (including the rector, Fr. Bapst,) and forty-nine

<sup>8</sup> Dooley, *op. cit.*, p. 5.

<sup>9</sup> Langcake, *op. cit.*, p. 66.

<sup>10</sup> Garraghan, *Middle States*, p. 641.

<sup>11</sup> J. J. Ryan, "Our Scholasticate. . . . An Account of Its Growth and History to the Opening of Woodstock, 1805-1869," *Woodstock Letters*, 33:132-133, 1904.

<sup>12</sup> *Ibid.*, p. 133.

students, of whom five were priests.<sup>13</sup> The cosmopolitan nature of the community was commented upon by one of the group in a letter to England:

It is no uncommon thing in our holy society to see individuals of different and even hostile nations peaceably dwelling under the same roof; but rarely, I think, has there been such an assemblage of divers tongues and peoples as we then presented. There were native Americans from the North and from the South, from the East and from the West; Canadians, both French and Irish; Prince Edward's Island and New Brunswick were worthily represented. The old world, however, contributed the great majority: Rome, Naples and Piedmont; Austria and Prussia, Hanover and other German states, France, Belgium and Holland, England and Ireland (but where was Scotland?) had all poured in their contributions; nor must I omit Catholic Switzerland, which kindly provided us with a most excellent Fr. Rector, and a no less excellent Professor of Divinity.<sup>14</sup>

On March 3, 1861, Father Bapst wrote from Boston College to his old friend, Father Billet, then rector of the college at Brussels:

You would like to know, doubtless, what I am doing here. I have a community of 67 persons: 13 priests, 46 scholastics, and 8 coadjutor brothers. I am engaged in teaching the class of moral theology, which, as you know, is my forte. Your old friend, Fr. Duverney, teaches dogmatic theology, ecclesiastical history, and Hebrew. You know full well what a scholasticate is. I have nothing to tell you in this matter except that our scholastics, *although Americans*, are as good, as studious, as pious, as are yours in Europe. Tomorrow and the day after we will have the disputations for the theologians and philosophers. We have no externs or seminarians; they are all Jesuits.

Tomorrow Lincoln, the new President of the United States, will be installed in office at Washington. You are aware, I suppose, that we are just at this moment resting upon a volcano; that the Southern States are about to separate them-

<sup>13</sup> *Catalogus Provinciae Marylandiae S.J., ineunte anno 1861.*

<sup>14</sup> Langcake, *op. cit.*, pp. 66-67.



selves from the Northern, and that the Union will probably be dissolved. They expect some great disturbances at Washington tomorrow. It is very likely a civil war will ensue. And then, what is going to become of us? God alone knows. What is certain is that there is very little prejudice against Catholics here, and that we have no persecution to apprehend. We are much more free and in enjoyment of a greater peace here than you are in Europe.<sup>15</sup>

When the Civil War broke out in April the situation between the Northern and Southern members of the community demanded great tact and charity. A member of the community at that time wrote at a later period:

Considering things as they were then, it was most natural that those from the North should favor the Union and those from the South should be for secession; and indeed there were opposing sentiments and sympathies in the scholasticate. Superiors would kindly admonish us, in accordance with the rule, to avoid speaking of the war in recreation; yet through a most natural frailty, animated discussions would sometimes take place, though without serious violations of charity. . . . A most potent influence in harmonizing diverse elements was the personality of our excellent and Heaven-sent Rector, Fr. John Bapst.<sup>16</sup>

Boston College at the time of its use as a scholasticate consisted in two buildings, each about 90 feet long, 60 feet deep, and four stories high, exclusive of the attic. The front building contained parlors, private rooms, and offices; the other building, schoolrooms and an exhibition hall which occupied the space of the two upper floors.<sup>17</sup>

The buildings were connected at the Newton Street end by a structure about 25 feet wide, 40 feet in length, and two stories in height, containing a refectory in the basement, a chapel on the first floor, and a library on the second. During

<sup>15</sup> Letter quoted and translated by the anonymous author of "Fr. John Bapst; a Sketch" (identified in *Woodstock Letters*, 25:xxii, 1896, as A. J. McAvoy), in *Woodstock Letters*, 18:315 (1889).

<sup>16</sup> Ryan, *op. cit.*, p. 133.

<sup>17</sup> Langcake, *op. cit.*, p. 67.

the last two years the scholasticate was in operation,<sup>18</sup> the theologians were housed, two or three in a room, in the building on Harrison Avenue, while the philosophers were located in the back building, with study quarters in two of the large classrooms, and sleeping accommodations within curtained alcoves in two lecture halls on the floor above.

As the college was in the midst of the city with little ground attached, the superiors, on the advice of the house physicians, obliged the scholastics to take an hour's walk through the city each afternoon after class. On Thursdays and other holidays longer walks were in order, often through the suburbs of Boston, and when this excursion was to occupy all day, a little money was issued to each "band" of two to enable them to purchase material for lunch.<sup>19</sup> One of these scholastics recollected later that they soon found that the "students," as they were called, were known everywhere and sharp eyes were upon them. He added: "and we had the consolation of hearing that our behavior gave edification."<sup>20</sup>

#### SCHOLARS AND THEIR MASTERS

When Father McElroy commenced living at Boston College with Father Steinbacker, later joined by Brother James McCloskey, the building became known technically in the Jesuit catalogue as a "residence."<sup>21</sup> But with the coming of the scholasticate, the title was changed in the following year's catalogue to *Seminarium Bostoniense*.<sup>22</sup>

In this 1861 listing of the Jesuit community at Boston College, we find, besides the rector, Father Bapst, such distinguished faculty members as Fathers Sestini, Ardia, Gresslin, who had taught in the scholasticate at Fordham, and Father Duverney. There were twenty-three theologians and twenty-five philosophers; among the former appear the names of Varsi, who subsequently was so conspicuous on the Pacific Coast;

<sup>18</sup> Ryan, *op. cit.*, p. 143.

<sup>19</sup> *Ibid.*, p. 139.

<sup>20</sup> *Ibid.*

<sup>21</sup> *Catalogus Provinciae Marylandiae S.J., ineunte anno 1860.*

<sup>22</sup> *Op. cit., ineunte anno 1861.*



Walter Hill, who had first studied at St. Mary's, Kentucky; Zealand of Missouri; Alan Macdonald, afterward Socius of the New York-Canada Mission; Teale and Major of Maryland; and Richard White of New York. The list of philosophers contained the names of Langcake; Higgins, afterward Provincial of Missouri; Schaapman and Shea, the future rectors of Cincinnati and Fordham; Costin, the first apostle of the deaf-mutes in New York; Mullally, so long identified with Holy Cross and Woodstock; Stephen Kelly, Boone, Jenkins, Hanrahan, Patrick McQuaid, Gelinas, Holland, and John Ryan.<sup>23</sup>

In 1862 Father Fulton was added to the staff as *Lector Theologiae Compendialis*. In that year beneath the title *Seminarium Bostoniense* in the Jesuit catalogue appears in English: "Boston College, Boston, Mass."; an indication that a change was contemplated. In the year following, however, the seminary staff was strengthened by the accession of Father Michael O'Connor, who had been, a few years before, Bishop of Pittsburgh, and who had been permitted to lay down his miter and enter the Society. He had gone through the thirty days' retreat at Frederick, Maryland, and then passed the two years of novitiate in Germany, at the completion of which, in December, 1862, he pronounced his four solemn vows in the church of the Immaculate Conception, Boston, before the Provincial, Father Paresce. Although he had been a pioneer bishop in western Pennsylvania seventeen years, his pupils recalled that he spoke Latin fluently in class. A contemporary describes him as one of the most learned bishops in Rome on the occasion of the definition of the Immaculate Conception in 1854. Father O'Connor taught Canon Law at Boston, and succeeded Father Fulton as professor of theology when Father Fulton was sent to teach rhetoric at Frederick.<sup>24</sup>

<sup>23</sup> Edward I. Devitt, S.J., manuscript notes on the history of Boston College, in Georgetown University Archives, p. 2.

<sup>24</sup> The Frederick referred to was the Jesuit Novitiate and House of Classical Studies at Frederick, Md. The description of Father O'Connor's career is based on Ryan, *op. cit.*, p. 141; and Devitt, Manuscript Notes on Boston College, p. 2.

The teaching tasks assigned to the other Fathers during the three years of the scholasticate were: Fathers Duverney, Gresslin (and after him, Felix), and Cicaterri in theology; Fathers Ardia, Janalik, and Guida in philosophy.<sup>25</sup> The natural sciences were taught by Fathers Sestini and Varsi.

The latter gave a scientific surprise to Boston in the scholastic year of 1862–1863, during the triduum in the Immaculate Conception Church celebrating the beatification of the Japanese martyrs. He conceived the idea of having an electric light behind the tabernacle during Benediction in the evening; and although the dynamo was not yet invented and the electric light difficult to obtain, he succeeded in producing a light which one witness remembered forty years later as the brightest he had ever seen.<sup>26</sup> Father Varsi placed a large Bunsen battery of about one hundred cells, tended by the scholastics, in the steam house just back of the sacristy, and from there laid wires to the carbon-arc lamp on the altar. When the current was turned on, producing a brilliant light, there was a start of surprise among the large congregation.<sup>27</sup> There was also a start of surprise from Father Provincial when he heard about it, as one gathers from his letter to Father Bapst, the rector, under date of April 19, 1863:

I congratulate you upon the solemn manner in which you have celebrated your triduum. I did not relish much the idea of the electric light in the Church, fearing it might attract too great a crowd of curious people, & might give some pretext to such as are not friendly, to talk against us. Yet I have nothing to say against it & will most gladly hear that my fears have proved groundless.<sup>28</sup>

On the following Fourth of July, and it is flattering to believe in a *post hoc, propter hoc* relation, the Boston city authorities

<sup>25</sup> The philosophy curriculum at the time was based on the three years' course of *Liberatore*, which was published in time to be used at the opening of classes in the fall of 1861.

<sup>26</sup> Ryan, *op. cit.*, p. 141.

<sup>27</sup> *Ibid.*

<sup>28</sup> Paresce to Bapst, April 19, 1863, Maryland S.J. Provincial Archives, Woodstock.

had Mr. Ritchie, a well-known instrument maker of the time, produce an electric light in the dome of the state house in Boston, and throw it by a reflector in different directions, as a scholastic at the time added, "even in the faces of some of us who were looking out from the cupola of the college."<sup>29</sup>

### THE AGELESS ROUTINE OF LEARNING

The religious spirit of the new house of studies caused Father Bapst to record on October 10, 1860, his enjoyment of

the solitude, silence and recollection of a religious house. . . . In the scholasticate which has just been established here in Boston, the *Ratio Studiorum* and other rules and constitutions are to be followed in all their fullness. . . . The Scholastics have entered upon their studies with great ardor, and we have reason to entertain the hope of seeing in a few years an army of apostolic men depart from Boston, who, full of the spirit of St. Ignatius, will establish in the New World . . . the kingdom of Jesus Christ.<sup>30</sup>

Some idea of the routine aspects of life in this seminary during the years 1860-1861 may be gathered from a perusal of a time order preserved at Georgetown University.<sup>31</sup> According to this schedule, the young Jesuit scholastics arose at 4:30 a.m. (at 4 during the summer months), and devoted themselves to an hour of meditation and prayer, after which they went to Mass and to breakfast. Classes occupied two hours, from 8:45 on, in the morning, and another hour and a quarter in the afternoon. Following this, recreation, study, and spiritual duties filled the balance of the day until lights were extinguished at 9 p.m.

On Sundays it was the custom to sing or say Vespers during the early afternoon, leaving the balance of the time until supper for recreation. Each week had one full holiday, or two half

<sup>29</sup> Ryan, *op. cit.*, p. 141.

<sup>30</sup> Bapst to Billet, Oct. 10, 1860, translated and quoted by A. J. McAvoy, "Father John Bapst, a Sketch," *Woodstock Letters*, 18:314 (Oct. 1889).

<sup>31</sup> "1860-61; Notices, Regulations, Decisions, etc., of the Scholasticate in Bost." MS. notebook in Georgetown University Archives.

holidays (i.e., free of afternoon classes). The long vacation each year was from the first of August until the last of September for the theologians, and from the first of August until September 14 for the philosophers. Other vacation periods included a week at Christmas; the carnival days before Lent; two weeks at Easter (because of the participation of the scholastics in the ceremonies in the church, choir, etc.); the regular feast days of the Church, and the Fourth of July. Inauguration Day would also have been a regular holiday, but the Boston scholasticate was in operation during only one of these celebrations: Lincoln's inauguration in March, 1861.<sup>32</sup>

A letter of Father Bapst is extant in which he asked the Provincial on one occasion for permission to have additional holidays during Lent to make up for the ones of which the students had been deprived by circumstances. He urged as an additional reason for granting the request that the faculty needed the relaxation since they had become exhausted performing the many regular and "extracurricular" duties which were required of them.<sup>33</sup>

At the end of 1861, the Jesuit Visitor, Father Sopranis, returned from his trip through the provinces and missions of North America to Rome where he rendered an account of his visitation to the Jesuit General. Garraghan thus summarizes the part of this report which pertained to the Boston scholasticate:

For academic and disciplinary conditions in the house he had only words of praise. From a comparison with other scholasticates, as he had known them, in St. Louis, Georgetown, Montreal, he was led to conclude that the existing spirit at Boston was good nor was there any reason on this head why the provinces and missions should regret having sent their young men thither. "What I have said of the spirit must also be said and that very positively about the studies. The professors spare no labor and to their solicitude the scholastics on their part make every effort to respond." He had been present at scholastic disputations carried on by

<sup>32</sup> *Ibid.*, under "holidays."

<sup>33</sup> Bapst to Paresce, Feb. 11, 186(3?), Maryland S.J. Provincial Archives.



the philosophers and theologians. Both groups, but the first particularly, did notably well. Father Sopranis then proceeded to point out certain objections to continuing the scholasticate where it was, first among which came the excessive cost of maintenance. (The annual cost of maintenance was reported to be seventeen thousand dollars.) Moreover, "the severity of this climate and the lack of a garden or yard of any kind in which the scholastics can move about in the open work to the prejudice of their health and make this house rather disagreeable and in the case of some, very disagreeable indeed." Further, there were moral dangers occasioned by the urban environment but protection against them was assured by fresh precautions now in force.<sup>34</sup>

The official report made to the provincial and to Father General for the years 1861-1862 from Boston supported the comments of Father Sopranis on the praiseworthy quality of the religious discipline of the house. The spiritual welfare of the scholastics, according to this report, was provided for in all of the ways usual to the Society: the regular reception of the sacraments with the frequency permitted by the Church at the time; the regular exercise of their spiritual duties (meditation, spiritual reading, examination of conscience, etc.); instructions on spiritual topics, given by one of the Fathers to all the scholastics twice a month, in addition to two three-day retreats in preparation for the semiannual renovation of vows, and an annual retreat of eight days (which retreat, incidentally, was given on all three years by Father Cicaterri — and in Latin).<sup>35</sup> Practice in public speaking (called "Tones") and practice sermons during community dinner were held regularly; "cases" in moral theology were explained to the theologians at weekly conferences. The "circles," a form of philosophic disputation which for centuries has formed part of the Society's training in philosophy and theology, were held with customary formality and frequency, and a regular class met weekly under a competent teacher to perfect their ability in writing English. The

<sup>34</sup> Garraghan, *Middle States*, I:642.

<sup>35</sup> Ryan, *op. cit.*, p. 144.

report mentions in passing that the Fathers of the faculty visited the soldiers quartered in camps about Boston regularly to administer the sacraments and to instruct those who wished it.<sup>36</sup>

### BEGINNING OF THE END

As time went on, difficulties began to increase. One member of the community at the time could remember after almost half a century that the living quarters were uncomfortably cramped, and that the restrictions in the matter of walks, especially after the outbreak of the Civil War, were irksome to all.<sup>37</sup> In addition to these considerations, the cost of living rocketed as profiteering in the city mounted. The same writer asserts that \$11,000 were spent during six months of 1863 for the support of seventeen students.<sup>38</sup> The annual fees which the other provinces and missions paid to Maryland for the support of their subjects attending the Boston scholasticate were insufficient to meet expenses, and the extra cost was borne for a time by Maryland.<sup>39</sup> But this state of affairs could not long continue, especially since the Maryland Province, due to its proximity to the seat of war, suffered considerably in its resources.<sup>40</sup>

Another consideration which did not favor the continuance of the scholasticate at Boston was the fact that it had originally been built for secular students, and its use as a seminary had been viewed in the beginning as only temporary until a satisfactory staff of teachers could be assembled for a school for externs, and until buildings could be erected at Conewago, Pennsylvania, to accommodate the scholasticate. In January, 1862, Father McElroy had written to Father General:

As our college was erected for lay students, I am very anxious to see it opened for that purpose—the Benefactors also who have sons are very desirous for it—still I am pleased to see Rev. Fr. Prov[incial] exerting himself very

<sup>36</sup> "Litterae Annuae, Anno 1861-2," S.J. Provincial Archives, New York.

<sup>37</sup> Patrick J. Dooley, *Woodstock and Its Makers* (Woodstock, Md.: The College Press, 1927), pp. 6 and 7.

<sup>38</sup> *Ibid.*, p. 7. <sup>39</sup> Ryan, *op. cit.*, p. 147. <sup>40</sup> Langcake, *op. cit.*, p. 68.



much in making preparations to accommodate the scholastics elsewhere.<sup>41</sup>

In a letter to the Provincial (Father Paresce), Father Bapst wrote early in 1863:

I assure you, Rev. Fr., that although the amount requested to keep up the scholasticate is enormous, yet I cannot see where, & how we could retrench. I really cannot see how the poor Province of Maryland will get along in such circumstances.<sup>42</sup>

Father McElroy, in a plea to the Provincial to close the scholasticate and open the college for boys, emphasized the obligations and commitments under which the institution found itself. The letter is dated February 4, 1863:

Altho' I am aware of the desire of [sic] your Rvce., has to see our College opened for boys by the removal of the scholastics, still, I feel it almost a duty to state my impressions. 1° A number of promising boys, desirous of entering the college are engaging in some other pursuits, their parents not being able to send them to a boarding college.

2° The money collected was for the erection of such College, and this motive repeatedly held out in public and in private, of this I am reminded from time to time; it is true that the whole amt., contributed falls short of the actual cost of the buildings, still, that is not the fault of the donors.

3° The addition to the present revenue by the tuition fees would I think be considerable, and would satisfy many pressing calls.<sup>43</sup>

The Provincial's reply to Father McElroy was kind but non-committal: "As for the opening of the schools, I assure you, my dear Fr., that I will do all in my power yet there are circumstances beyond my control, which often thwart and upset my plans. I feel the greatest interest in your place."<sup>44</sup>

<sup>41</sup> McElroy to Beckx, Jan. 24, 1862, JGA, Maryland, 9-XX-7. Quoted by Garraghan, "Origins of Boston College," p. 652.

<sup>42</sup> Bapst to Paresce, Jan. 22, 1863, Maryland S.J. Provincial Archives, Woodstock, 227 Z 2.

<sup>43</sup> McElroy to Paresce, Feb. 4, 1863, Maryland S.J. Provincial Archives, Woodstock, 227 Z 16.

<sup>44</sup> Paresce to McElroy, Feb. 20, 1863, Maryland S.J. Provincial Archives, Woodstock, 227 Z 18.

On July 10, 1863, a group of twenty-five scholastics accompanied by Father Minister, left Boston for the annual vacation at Holy Cross; preparations for the conferring of Holy Orders on the following week end were in progress, but superiors knew that the end was already in sight. These ordinations would be the last here, and the scholastics would not even return to pack their belongings, for their trunks would be sent to them. On July 25, Father Bapst received from Father Tellier, the Superior of the New York-Canada Mission, "condolences" on the imminent dissolution of the scholasticate, and on July 26, Father Bapst wrote to the Provincial reporting on the financial arrangements which had been made to meet traveling expenses of the scholastics. He described this \$800 to \$1,000 which he was obliged to make ready as "a big hole in our purse!" He added that he would expect "early next week your directions concerning the closing of my 'concern.'"<sup>45</sup>

The actual cessation of Boston College as a scholasticate came on August 20, 1863. On that date, one gathers from a letter of Father Bapst written to the Provincial on August 31, all financial accounts were considered closed.<sup>46</sup> Rumors had been rampant during the scholastics' vacation at Holy Cross: "Various surmises were hazarded; some opined that we should be sent to New York; others 'calculated' that we should go to Georgetown, while not a few 'reckoned' that we were going to split up and return to our several provinces."<sup>47</sup>

At length in the latter part of August, a long letter came from Father Paresce to Father Bapst, containing minute directions for the disbanding of the community. All those belonging to the Province of Maryland were to go to Georgetown College in bands of three or four by a route marked out; those of the Mission of New York and Canada were to go to Fordham; and all from Missouri and New Orleans, with

<sup>45</sup> Bapst to Paresce, July 10, 1863, and July 26, 1863, Maryland S.J. Provincial Archives, Woodstock, 227 Z 39 and 227 Z 41.

<sup>46</sup> Bapst to Paresce, Aug. 31, 1863, Maryland S.J. Provincial Archives, Woodstock, 227 Z 44.

<sup>47</sup> Langcake, *op. cit.*, p. 68.

some from California, were to go to Georgetown. The books and furniture were put on board a sailing craft, and wafted by the breezes of the Atlantic to the mouth of the Potomac and up to the quiet city beyond Rock Creek, "three miles from the capitol."<sup>48</sup>

Apparently some of the Fathers were in hope up to the end that a common scholasticate for all the philosophers and theologians could be found. Father McElroy wrote on August 4 to the Provincial:

I regret the dispersion of the scholastics whose studies seemed to progress so orderly and with such edification; the Church will also miss them, at least until the College is opened. I trust our Lord in His own good way will supply for this apparent loss to the studies of ours.<sup>49</sup>

However, Father Bapst wrote toward the end of the following month:

Although everybody seems to regret the dissolution of the common scholasticate, yet I cannot see how yr. Revce. could have helped it. I knew long ago that it could not go on in Boston without throwing the Province in a state of bankruptcy. And I do not know how Father Sopranis could remedy the evil, unless he had thousands of dollars at his disposal. Moreover, is it not high time that Boston College should be opened for the boys of the city? They have waited so long that they begin to think that it will never be opened.<sup>50</sup>

<sup>48</sup> Ryan, *op. cit.*, p. 147.

<sup>49</sup> McElroy to Paresce, Aug. 4, 1863, Maryland S.J. Provincial Archives, Woodstock, 227 Z 31. ("Ours" = members of the Society of Jesus.)

<sup>50</sup> Bapst to Paresce, Sept. 24, 1863, Maryland S.J. Provincial Archives, Woodstock, 227 Z 49.

## CHAPTER VI

### *PRIVILEGE AND PLEDGE*

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IN THE meantime, financial and legal reasons had prompted the incorporation of the college in 1863, even though the Jesuit authorities knew at the time that it would be impossible to provide a teaching staff to open the school for extern boys that year. The financial reason for the early incorporation was to facilitate the arrangement of loans, which, it was found, would be extended to the president of a corporation (the college in this instance) when they would be refused to an individual, even a priest. This was illustrated in the instance of a loan offered by a Mrs. Noonan, evidently of Baltimore, which was the occasion of Father McElroy's election as president of Boston College in May of 1863. This election, although perfectly legal, was for some reason never listed in the ordinary accounts of the presidents of Boston College, and in August, 1863, three months after Father McElroy's "investiture," Father Bapst was elected "first" president without any mention of the other election.<sup>1</sup>

Another financial reason for the incorporating of the college as soon as possible was to free it from the taxes (amounting at

<sup>1</sup> The statement of Father McElroy's election is based on two letters of Very Reverend Angelo M. Paresce, S.J., Provincial of Maryland Province of the Society, to Father McElroy, dated April 10 and April 19, 1863; and on letters of Father McElroy to Father Paresce, dated April 16 and April 21, 1863. Mention of Father Bapst's subsequent election is contained in a letter of Father McElroy to Father Paresce dated July 19, 1863. All of these letters are preserved in the Maryland S.J. Provincial Archives, Woodstock, Md.

the time to some \$700 a year) from which chartered educational institutions were exempt, but which had been collected on the Harrison Avenue property (except the church) at a residential rate since the buildings had been built.<sup>2</sup>

The legal considerations which urged prompt incorporation centered about the title to the properties which had been held until then in the name of Father McElroy. All the land and buildings on Harrison Avenue, as well as St. Mary's Church and residence in the North End of Boston, were the "private property" of Father McElroy,<sup>3</sup> and his sudden death, which was a distinct possibility for a man approaching his eighty-first birthday, would precipitate embarrassing complications. When it had been definitely decided to give up the scholasticate at Boston, nothing longer prevented the Fathers from seeking the advantages which incorporation would bring.

#### OBTAINING THE CHARTER

Father McElroy had evidently been instructed by the Provincial in January of 1863 to commence the legal formalities connected with a petition for incorporation, because Father Paresce, the Provincial, inquired on February 20 what the prospects were for obtaining the charter.<sup>4</sup> On March 4, Father McElroy optimistically replied: "Our petition for the charter of our College was presented in the Legislature yesterday; there will be, I presume, very little opposition in the Legislature."<sup>5</sup> Less than three weeks later he was able to report:

Our Bill for Chartering the College had its first reading in the Senate on Saturday last, and was ordered to be engrossed. On Tuesday last I was requested by letter to appear

<sup>2</sup> McElroy, Diary, Vol. 1, MS. p. 68, under date Dec., 1863. Maryland S.J. Provincial Archives, Woodstock. Also cf. Garraghan, "Origins of Boston College," p. 652, quoting letter of Father McElroy to Very Reverend Father Beckx, the General, dated Nov. 30, 1863, JGA, Maryland, 9-XX-12.

<sup>3</sup> *Ibid.*

<sup>4</sup> Paresce to McElroy, Feb. 20, 1863, Maryland S.J. Provincial Archives, Woodstock, 227 Z 18.

<sup>5</sup> McElroy to Paresce, March 4, 1863, Maryland S.J. Provincial Archives, Woodstock, 227 Z 19.



before the Committee on Education, I went with Fr. Welch, and told the C. what we wanted, I took with me Genl. Cushing who was very useful in suggesting and removing conditions I did not want &c. The Comme., about ten members, were extremely polite, even *kind*, and voted unanimously that a bill should be drafted in accordance with our understanding, &c., Genl. C. drew up the bill immediately before leaving the State House, I had it copied and next day left it myself with the Chairman in the Senate Chamber. There is no doubt, I think, of its passage, when passed I shall send you a copy of it.

In one section we are allowed to possess property not *exceeding* \$30,000 annual income!!! This is generous. Another, to confer all the Degrees that are given in any college of the State, this includes Divinity, Medicine, M.A., and A.B. — so far it is all we could wish.<sup>6</sup>

To this announcement, the Provincial responded:

I offer you my congratulations upon . . . the passage of the act for chartering Boston College. Please to get two authenticated copies of the Charter, one for yourself, the other to be kept in the archives of the Province. If however an authenticated copy should be too expensive, any copy of it, made by one of the scholastics will answer my purposes. As soon as the act will be signed by the Governor, it will be well to take measures at once for the transfer to the corporation of the property which you hold in your name, including St. Mary's Church. . . . You may draft some *by-laws* for the regulation of the corporation which I will examine when I come to Boston.<sup>7</sup>

An examination of the charter shows that although the act passed the House of Representatives and the State Senate of Massachusetts on March 31, and was approved by Governor John A. Andrews on April 1, an authenticated copy of the act was not obtained until May 28. On June 9, the following advertisement appeared in the *Boston Courier*:

<sup>6</sup> McElroy to Paresce, March 23, 1863, Maryland S.J. Provincial Archives, Woodstock, 227 Z 22.

<sup>7</sup> Paresce to McElroy, April 6, 1863, Maryland S.J. Provincial Archives, Woodstock, 227 Z 25.

Notice is hereby given that the first meeting of the Proprietors of the charter, entitled "An Act to Incorporate the Trustees of the Boston College," will be holden on the sixth day of July next, at four o'clock in the afternoon, at the College Building, on Harrison Avenue, in the City of Boston, for the purpose of considering whether they will accept the act of incorporation granted to them by the Legislature, of electing officers, making by-laws, and otherwise organizing the Corporation, and transacting such business as may be requisite.

Boston, June 19th, 1863.

John McElroy.

Edward H. Welch.

John Bapst.

James Clark.

Charles H. Stonestreet.

Persons named in the  
Act of Incorporation.<sup>8</sup>

According to the minutes of the meeting held on July 6, Fathers McElroy, Welch, and Bapst were present, and only two items of business were acted upon: the election of a secretary (Father Welch), and the voting to accept the act of incorporation. The second meeting of the Board of Trustees took place on July 10, at which the bylaws were adopted and

It was voted unanimously to elect the proper officers for the college for three years which election resulted in the choice of the following (Rev. J. McElroy having declined) Rev. J. Bapst was elected President, Rev. John McElroy, Vice-President; Rev. Robert Brady, Treasurer; Rev. E. H. Welch, Secretary. The following directors were also elected for three years: Rev. John Bapst, Rev. John McElroy, Rev. Robert Brady, Rev. E. H. Welch, and Rev. John Emig.

It was also voted to request Rev. John McElroy to convey

<sup>8</sup> Transcribed from "Records of the Trustees of Boston College," manuscript volume of the minutes of the trustees' meetings, p. 1, preserved in the treasurer's office, Boston College.

NOTE: Devitt, in his short account of the history of Boston College, printed in *Woodstock Letters*, was evidently led by this *Courier* advertisement into the error of dating the first meeting of the trustees as June 19 — the date of the advertisement. The correct date, obviously, is July 6 (Devitt, "The History of the Maryland-New York Province; XVI, Boston College," *Woodstock Letters*, 64:403, 1935).

all the property now vested in his name in the City of Boston, viz: the Church of the Immaculate Conception and Boston College in due legal form, also the Church and Parochial residence on Endicott Street also vested in the same Rev. John McElroy.<sup>9</sup>

Nine days later Father McElroy could write:

On last Thursday [July] (16th) was finally concluded the conveyance of all property in my name, Boston College, Ch. of Im: Concep: St. Mary's Ch: and residence, to the Trustees of Boston College. Deo Gratias! I am indeed now a poor man, as a religious ought to be. The Deed is made out on parchment, handsomely executed, and left at the Register's Office to be placed on Record, the stamps cost \$294.60.

Father Bapst was elected by the Trustees, as Prest., of the College, myself Vice Prest., Father Brady Treasurer & Fr. Welch Secy. pro forma, that the requirements of the Charter and By Laws might be complied with.

I would take leave to suggest your Revce. to continue to supply Fr. Bapst with what may be necessary to support the house until the College is opened for boys, the Revenue of the Church this year will not meet all the demands upon it, on acct., of the completion of the basement &c., &c., &c., — you will perhaps find it convenient to leave one or more scholastics to study Moral &c., which can be easily done. . . .<sup>10</sup>

The latter suggestion must not be construed as a desire to reopen the college as a scholasticate. It was evidently Father McElroy's intention to solicit financial assistance from the Province in return for the board and room to be given some of the young Jesuits making certain parts of their course of studies in private, or in preparation for examination. The idea was apparently not acted upon, for the Province catalogue carried no names of such students until 1882, when a scholastic was listed as studying theology privately.<sup>11</sup>

<sup>9</sup> Records of the Trustees of Boston College, under date of July 10, 1863.

<sup>10</sup> McElroy to Paresce, July 19, 1863, Maryland S.J. Provincial Archives, Woodstock, 227 Z 30.

<sup>11</sup> *Catalogus Provinciae Marylandiae-Neo-Eboracensis, ineuento anno 1882*, under "Boston College."

## EMPTY HALLS

In the meantime, the college buildings, emptied of their scholastic inhabitants, took on a deserted look. On August 31, Father Bapst wrote: "Today the personal [sic] of the house will be reduced to its simplest expressing; [sic] there will be left here four priests, including Father Major [the minister], and five Brothers only."<sup>12</sup> And in another letter he wistfully complained of "feeling lost in the house."<sup>13</sup>

In the Catalogue of the Province of Maryland, *ineunte anno* 1864, the title: *Seminarium Bostoniense* was replaced by *Residentia*; Father Bapst was changed from rector to the lower rank of superior (to accommodate the rank of the house), and with him were left only Fathers Welch, McElroy, Fulton, and Power acting as assistant priests in the work connected with the Immaculate Conception Church. Father McElroy, weighed down by the infirmities of age, had been permitted to turn over his account books and the care of the financial management of the church and college to Father Bapst early in August<sup>14</sup> and on November 10, left Boston for good.<sup>15</sup>

Of this period, Father Fulton later wrote: "We had a hard time. All the Scholastics going, Father McElroy, the Italians [i.e., the Italian priests who had been on the seminary faculty], it was thought the people would desert us — it did not so result!"<sup>16</sup>

In addition to numerous tasks of the ministry, a serious worry occupied the attention of the superior and his assistants, and served to keep their minds off the emptiness of the house. Both church and college rested under an overwhelming debt which

<sup>12</sup> Bapst to Paresce, Aug. 31, 1863, Maryland S.J. Provincial Archives, Woodstock, 227 Z 44.

<sup>13</sup> Bapst to Paresce, Aug. 28, 1863, Maryland S.J. Provincial Archives, Woodstock, 227 Z 43.

<sup>14</sup> McElroy to Paresce, Aug. 4, 1863, Maryland S.J. Provincial Archives, Woodstock.

<sup>15</sup> McElroy to Paresce, Nov. 25, 1863, Maryland S.J. Provincial Archives, Woodstock, 227 Z 33.

<sup>16</sup> Fulton, Diary, under date, 1863.



Father Fulton claimed was \$156,666 in November of 1863.<sup>17</sup> Devitt described the state of mind of the Jesuit community as "consternation" when the members discovered that the debt was over \$150,000. According to the same authority, some of the more excitable members had even proposed giving the entire establishment, church and college, over to the bishop.<sup>18</sup>

### THE PROBLEM OF FUNDS

Father Bapst had written to the Provincial that after a careful examination of the accounts, he felt that in the ordinary course of events there would be an enormous deficit incurred during the coming year.<sup>19</sup> Whereupon he decided that waiting for something to happen would never save the situation, and he set out to *make* something happen. After Mass on Sunday, November 22, 1863,<sup>20</sup> Father Bapst called a meeting in the basement of the church of the prominent men in the congregation and made a clear exposition of the state of affairs. He also proposed a plan to raise the amount of \$5,000 which he felt was immediately needed. Among the men present was Andrew Carney, a wealthy clothing merchant of Boston, who had made numerous gifts to Catholic charities in the city, and who had founded Carney Hospital, Boston, some five months before.<sup>21</sup> He had been a loyal and generous friend to Boston College and the church of the Immaculate Conception since they had been first begun; he had given Father McElroy sums of money and had loaned him other large sums on convenient terms,<sup>22</sup> so he knew rather well the financial status of the church and college. He at once saw that

<sup>17</sup> *Ibid.*

<sup>18</sup> Devitt, manuscript notes on history of Boston College, pp. 9-10, preserved in Georgetown University Archives.

<sup>19</sup> Bapst to Paresce, Dec. 1, 1863. Maryland S.J. Provincial Archives, Woodstock, 227 Z 53.

<sup>20</sup> Date fixed by McElroy reference to the incident as occurring two Sundays after he had left Boston; since he left Boston on the tenth, this meeting must have taken place on the twenty-second. Cf. McElroy, Diary, Nov., 1863, p. 67.

<sup>21</sup> *The Pilot*, April 16, 1864.

<sup>22</sup> Cf. pp. 42-44 of this study for Father McElroy's indebtedness and his estimation of Mr. Carney.



the \$5,000 for which Father Bapst had asked would barely meet the interest on outstanding loans, and the most necessary expenses, and that the position of the Fathers would not be permanently bettered by it, so while the meeting was still in progress, Mr. Carney handed Father Bapst a card on which was written:

I propose to pay to the Church of the Immaculate Conception the sum of \$20,000, if the congregation will raise the same amount within six months.<sup>23</sup>

Father Bapst reported:

The proposition was received with a tremendous applause; & to show they were in earnest \$4,000 were subscribed on the spot by 64 men only, the meeting being very small. Now the impetus is given, the excitement is produced; it is in our power to have \$40,000 within six months if the movement is skillfully directed. The cry is: we shall not lose the chance given by A. Carney!! If we are successful, the church is forever free from embarrassments and from any danger of falling into other hands. . . . Fr. Williams [the Vicar-general of the diocese of Boston during the prolonged absence of Bishop Fitzpatrick] sometime ago gave me permission to collect in any church in the city & in the country where I would be permitted by the pastors to do so.<sup>24</sup>

#### THE FIRST FAIR

The \$7,000 mark was reached by the end of the first week<sup>25</sup> and a group was organized to wait at the door of the church on Sundays to solicit further subscriptions.<sup>26</sup> Joseph A. Laforme of Boston, who was chairman of the committee of six<sup>27</sup> which nobly co-operated with Father Bapst in his great task, wrote:

<sup>23</sup> For an account of this entire incident in detail, cf. letter of Father Bapst to Father Paresce, Dec. 1, 1863, Maryland S.J. Provincial Archives, Woodstock, 227 Z 53.

<sup>24</sup> *Ibid.*

<sup>25</sup> McElroy, Diary, Nov., 1863, p. 67.

<sup>26</sup> Fulton, Diary, under date 1863.

<sup>27</sup> "The names of those who formed this committee were: Hon. Hugh O'Brien, Joseph A. Laforme, Francis McLaughlin, William S. Pelletier, Patrick Powers, and Hugh Carey." From McAvoy, manuscript for "Father Bapst; a Sketch," p. 90 (omitted in published form); preserved in Woodstock College Archives, Woodstock, Md.

... in the course of a few weeks Fr. Bapst, with the assistance of a few members of the congregation, succeeded in obtaining subscriptions to the amount of ten thousand dollars. Meanwhile it was found that other means must be resorted to for the purpose of obtaining the sum required under the proposition of Mr. Carney, and it was decided to hold a fair in the Music Hall of Boston.<sup>28</sup>

This decision was evidently reached early in January, because on January 26, Father Bapst wrote to the Provincial discussing a possible date. He favored some time in April, because, as he explained:

Later the days are too long. It is in the evening that money comes in; if the evenings are short, all is spoiled. The day to begin it will probably be appointed after tomorrow, and as soon as it is decided, I shall inform your Reverence.

... We will announce the fair in the church and in the papers next week. The fair will be in aid to Boston College. That will make the object common to all the churches & even to the protestants, the college being chartered.<sup>29</sup>

In the same letter, Father Bapst asks the Provincial for information regarding the possibility of opening the college for externs the following September. He felt that some definite word regarding the opening would prove a valuable "sales point" in conducting the fair.

On February 8, he wrote again to advise the Provincial that the dates for the fair were from the fourth to the sixteenth of April.<sup>30</sup> According to Laforme, the fair opened on April 5,<sup>31</sup> but an unfortunate event occurred to dampen the spirit of all the workers: Andrew Carney died suddenly at half-past ten on Sunday evening, April 4. "He had a new attack," wrote Father Bapst, "of apoplexy, although the Dr. called it congestion of

<sup>28</sup> A. J. McAvoy, S.J., "Father Bapst; a Sketch," *Woodstock Letters*, 18 (1889): 317.

<sup>29</sup> Bapst to Paresce, Jan. 26, 1864, Maryland S.J. Provincial Archives, Woodstock, 227 M 2.

<sup>30</sup> Bapst to Paresce, Feb. 8, 1864, Maryland S.J. Provincial Archives, Woodstock, 227 M 3.

<sup>31</sup> McAvoy, *loc. cit.*

the lungs.”<sup>32</sup> Arrangements were made to bury him from the Immaculate Conception Church at ten o'clock Wednesday morning, April 7, and he was laid to rest in the Carney Hospital, South Boston, which he had founded.<sup>33</sup>

In spite of this handicap, the fair proved to be, in Laforme's words, “up to that time . . . the most successful church fair ever held in Boston.”<sup>34</sup> While the fair was still in progress, Father Bapst voiced some misgivings:

The fair is the most splendid thing that ever was done here in that line; & yet it will not reach \$20,000. The weather yesterday & today is far from being favorable, & other causes too long to be explained work strongly against it. It will probably realize \$15,000 clear. We have one consolation; nothing has been wanted of what human ingenuity can do, in the part of the committee, of the ladies, & of the Pastors, to make it a grand fair. We resign ourselves to the will of Divine Providence for the result.<sup>35</sup>

Laforme, however, estimated that the fair realized twenty-seven thousand dollars. The same authority stated that some twenty-five thousand dollars' worth of securities were bequeathed to the Immaculate Conception Church and the college by Mr. Carney. “Thus,” observed Laforme, “within a few months from the beginning of his pastorship, Fr. Bapst had collected sixty-two thousand dollars towards the liquidation of the debt.”<sup>36</sup>

<sup>32</sup> Bapst to Paresce, April 5, 1864, Maryland S.J. Provincial Archives, Woodstock, 227 M 7.

<sup>33</sup> *Ibid.*

<sup>34</sup> McAvoy, *loc. cit.*

<sup>35</sup> Bapst to Paresce, April 12, 1864, Maryland S.J. Provincial Archives, Woodstock, 227 M 8.

<sup>36</sup> McAvoy, *loc. cit.*

## CHAPTER VII

### TWENTY-TWO PIONEERS

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SIMULTANEOUSLY with these efforts to secure financial support, plans were being made to open the college in the following September (1864) to lay students. As early as the previous November, Father McElroy had mentioned the opening as already decided on by the Provincial.<sup>1</sup> And on February 22, 1864, the Provincial, Father Paresce, reported to the Jesuit General in Rome:

Next September it will be necessary to open a school for lay students in Boston. I have already put off the affair for three years, notwithstanding complaints from the public. It cannot be delayed any longer in justice to the persons who have contributed liberally to the building of the college in the hope of having their children educated by Ours or on grounds of prudence as our honor and reputation would be compromised thereby. I have, therefore, with my provincial consultors, come to the conclusion to open the college next September, beginning with two elementary classes of grammar, and then, each year, as the students advance in Latin and Greek, adding a class so as to build up step by step a complete college. I will shortly send your Paternity a *terna* [list of three nominees] for the Rector or Vice-Rector of this new college as you will think best.<sup>2</sup>

<sup>1</sup> McElroy to Beckx, Nov. 30, 1863, quoted in Garraghan, "Origins," p. 651. In this letter Father McElroy expressed the optimistic opinion that the college would "add considerable to the revenue of the house."

<sup>2</sup> Paresce ad Beckx, Feb. 22, 1864, JGA, Maryland, 10-1-2, translated from the Latin and quoted by Garraghan, "Origins," p. 653.

This prospect of opening the college within a few months was held out as an inducement to liberality at the fair,<sup>3</sup> and, as we have seen, it had its effect.

In August, the Boston papers carried the definite announcement that the college would open its doors for the youth of the city:

BOSTON COLLEGE

The Benefactors and Friends of this Institution are respectfully informed that it will be opened September next. For further particulars, please apply at the College, Harrison Avenue.<sup>4</sup>

In *The Pilot* for August 27, 1864, the following advertisement appeared and was reprinted without change every week for the entire year, 1864-1865:

A.M.D.G.

ON THE FIRST MONDAY OF SEPTEMBER THE FATHERS OF THE SOCIETY OF JESUS will open, for the reception of Scholars the lower classes of Collegiate Instruction, the building adjoining THE CHURCH OF THE IMMACULATE CONCEPTION, Harrison Avenue, between Concord and Newton Streets. It is their intention to add a higher class each successive year, until the course of studies is complete.

The course of studies as in other Catholic Colleges, will last seven years, and embrace the English, Latin, and Greek languages, Arithmetic, Mathematics, Logic, Metaphysics, Ethics, Natural Philosophy and Chemistry, with the usual accessories.

The chief aim of the College is to educate the pupils in the principles & practice of the Catholic Faith; but the profession of that Religion will not be a necessary condition for admission.

It will be required of the Candidate for admission that he should be able to read & write, that he should understand the primary principles of Grammar and Arithmetic, and be of reputable character.

The Instructors have been selected from those who have already taught in other Colleges with success.

<sup>3</sup> Fulton, Diary, under date 1864.

<sup>4</sup> Advertisement appearing in the *Boston Evening Transcript*, Aug. 18, 1864, p. 1; and in *The Pilot*, Aug. 20, 1864, p. 5.



Terms: — \$30 for each session of about five months, to be paid in advance.

Should any student leave school in the course of a session, no deduction of price will be made in his favor, except in the case of expulsion.<sup>5</sup>

The above advertisement constitutes, as far as is known, the only prospectus issued by the college that year. It evoked the following editorial comment in *The Pilot*, after a paragraph calling attention to the opening of the college.

Felix Faustumque sit!

Let us look at some of the advantages to be anticipated from this event. We need not argue the necessity of combining religious training with secular instruction. That point is decided. . . . But with what security shall we not confide our children to the Jesuit Fathers!

From the experience of a like Institution in a neighboring city, we anticipate that Boston College will be a fruitful seminary whence will issue in crowds youthful Levites to replenish the ranks of the secular clergy and the various religious orders.

But we need not only priests, but thoroughly educated lawyers, doctors, merchants — men of every profession. When our lads shall have thus been educated in common, we may expect that they will be welded together by common recollections, sympathies and life long friendships. They will be the better able to support each other in good, and advance the interests of the whole Catholic body.

Nor will it be an insignificant benefit that a larger number of priests will be resident among us, who will assist our clergy, at present so much overtaxed in the duties of the confessional and in instructing the people and will add by their very number to the splendor of religious ceremonies.

We invoke, therefore, for the nascent college, the zealous patronage of those who are interested in the advancement of religion and learning.<sup>6</sup>

<sup>5</sup> *The Pilot*, Aug. 27, 1864. *The Pilot* is preserved on microfilm in the Boston Public Library. The *Transcript* mentioned above is preserved in the Boston College Library.

<sup>6</sup> *The Pilot*, Aug. 27, 1864.

### ORGANIZER OF THE SCHOOL

Father Robert Fulton, who had been assisting in the work of the church, was assigned by the Provincial as Prefect of Studies for the new college. Father Fulton, destined with Fathers McElroy and Bapst to occupy an important place in the development of Boston College, was born in Alexandria, Virginia, June 28, 1826.<sup>7</sup> His forebears on his father's side were Irish Presbyterians who had settled during the preceding century near Harrisburg, Pennsylvania. On his mother's side were Catholic O'Briens from County Clare, who had come to this country and made their home near Baltimore.

His father was well off at one time, but lost his money shortly before his death, and left his widow and the seven-year-old Robert destitute. Mrs. Fulton eked out an existence for herself and the boy by conducting a small private school, and later keeping a boarding house. Robert received his earliest education from his mother, and when he was about nine, was placed in a school in Washington conducted by a Mr. French, from which he later transferred to a seminary on F Street taught by a Mr. Shyne.

About the year 1838, through the kind services of a namesake, Senator Fulton of Arkansas, and a relative in the government service, he obtained an appointment as page in the Senate. During the next four years his small income from this position aided considerably at home, and he was able to put something aside for his future education. This congenial work, however, which gave him the opportunity to hear Webster, Clay, Calhoun, and other great orators of the day, was terminated automatically when he reached the age of sixteen, and then the struggle to find a means of livelihood began again. He tried to obtain employment in a variety of occupations, but failed. He even attempted at this time to take up the study of medicine, aided only

<sup>7</sup> This brief sketch of Father Fulton's life is based upon the autobiography contained in the first pages of his diary, a manuscript volume preserved in the Georgetown University Archives, Washington, D. C.

by some books and instruments borrowed from a friendly physician. This venture, of course, came to nothing, but it cast an interesting light on the intellectual courage of the youth. After this, his attention was turned to West Point, which, besides the attractions of a military life, offered a complete course of higher education at government expense to qualified young men. As a means of preparing for West Point he entered Georgetown College, probably on some arrangement by which he could earn part of his tuition by work at the college, for his mother "meanwhile . . . kept a boarding house on Missouri Av. and went every day to the Navy Yard to teach school."<sup>8</sup>

His life at Georgetown began unhappily because of the embarrassment which his poverty caused him in the company of his wealthy fellow students. But with the passing of months a new problem arose which made him forget everything else; he had become aware of his vocation to the religious life, and found himself faced with the unwelcome task of notifying his mother. She, when she was finally told, was saddened by the separation which this would mean, but courageously gave him her blessing, and later surprised him with the announcement that she, too, had decided to consecrate her life to the service of God. Thus it was that when he entered the novitiate of the Society of Jesus at Frederick, Maryland, on August 31, 1843, she entered the convent of the Visitation at Georgetown as Sister Olympias.<sup>9</sup>

After a year of noviceship, Robert spent the next three years teaching at St. John's College, Frederick, followed by single years at Georgetown and at Washington Seminary. In 1849 he began his first year of philosophy at Georgetown, but his course was interrupted in 1850 by another three years of teaching, spent respectively at Holy Cross, Georgetown, and Loyola (Baltimore). In 1853 he resumed his course of studies with a final year

<sup>8</sup> *Ibid.*

<sup>9</sup> Sister Oympias died at the convent in Georgetown on Feb. 22, 1888, at the age of eighty-nine years and ten months.

# PRESIDENT ELIOT AND JESUIT COLLEGES: A DEFENCE.

BY REV. THOMAS BROSNAHAN, S. J., WOODROCK COL-  
LEGE, WOODROCK, N.Y.

## I.

Mr. Charles W. Eliot, President of Harvard University, published some time ago, in the *American Monthly*, an article advocating the extension of his elective system to secondary or high schools. Before diminishing his subject he saw fit to transgress the proper scope of his paper, as indicated by its title, in order to express his views on Modern and Jesuit colleges. What peculiar association of Ideas is responsible for the talking of Moderns and Jesuits in the same educational category it would be unprofitable to inquire, since it is a question of merely personal psychology. The present writer, having no brief for the Moderns, is concerned only with the evidence on the Jesuit system. These he thinks are unfounded, singularly inexact, and merit attention solely from the fact that they are the pronouncements of a man standing high in his profession.

The convictions of one holding the position of the president of Harvard University will naturally carry weight in educational matters. President Eliot has been at the head of one of our most prominent universities for over thirty years. It is no doubt due largely to his executive ability that this Institution which he has governed so long has been so successful financially, and received that organization to which it owes, in part at least, its present popularity. It will be presumed, therefore, that he has made himself acquainted with a system of education which he thinks proper to criticize publicly. It will scarcely be expected that an effusion of his pro minence would thoughtlessly, or under the stress of any undue feeling, commit himself in a magazine article to adverse comments on a system which he did not deem worth his study.

President Eliot's estimate of the Jesuit system is expressed in the following passage in his paper: "There are those who say that there should be no election of studies in secondary schools. . . . This is precisely the method followed in Moslem countries, where the Koran prescribes the perfect education to be all-ministered to all children alike. The prescription lies in the primary schools and extends straight through the university; and almost the only mental

of many colleges wholly independent of the Jesuits, are condemned. In fact, if the principles of "electivism" must be applied to the education of every child of eight years and upward, it looks as if the president of Harvard had rung the death knell of all system, not only for colleges and high schools but for primary schools as well; and we shall yet witness the ex-hilarating spectacle of "lots" of eight or ten years of age gravely electing their courses under the guidance, or rather with the approval, of their nurses.

The state of the question as regards Jesuit colleges may be clearer, if attention is directed to a disinction which the present General of the Society of Jesus thought it advisable to emphasize in an address delivered by him at Exeter in Holland on Jan. 1, 1893. He warns his hearers not to confound the Jesuit method of studies with the *modus* to which that method is applied. For the first he claimed stability, in the second he conceded change. The distinction is, of course, obvious, but not necessarily always present to those who discuss Jesuit or other systems of education. Now, I understand President Eliot to disapprove of our method in so far as he advocates the elective system of Harvard, and to maintain that even in the subjects studied the Jesuit system has adhered to the curriculum of four hundred years ago, excepting some slight concessions to the natural sciences.

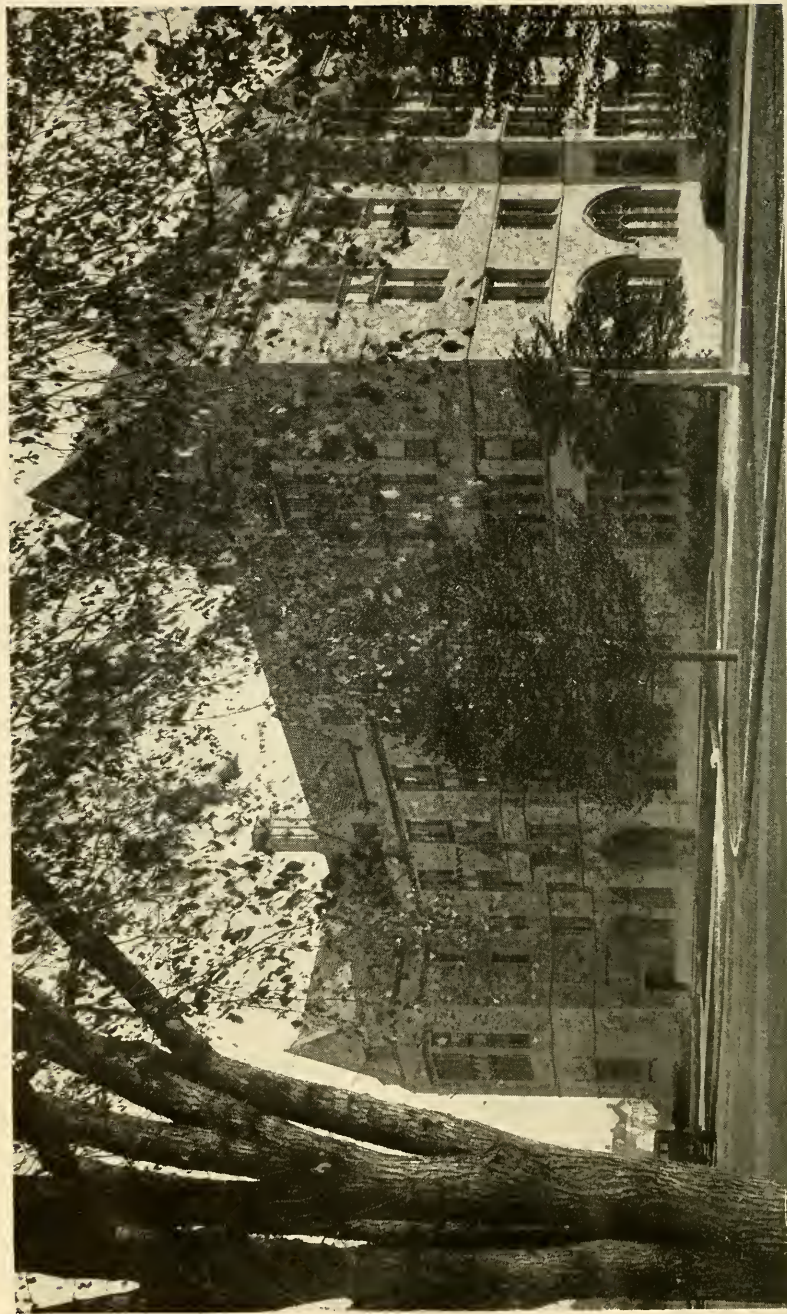
There is one ray and only one ray of investigating the truth of this last assertion. It is merely a question of facts. The records are published. His who may wish to read. In the second, fifth, ninth and sixteenth volumes of the *Memoriae Gregorice Pontificum* his history of the formation and growth of the Jesuit system, finally subordinated authoritatively in the *Ratio Studiorum* of 1623, is given in all its details. One who wishes to find the facts need only contrast the studies indicated by the old *Ratio Studiorum* with the studies taught today in the various colleges of the Jesuits in various countries. One has only to compare, for instance, the programme of studies at Georgetown College in Washington, at St. Ignace College in England, at Feldkirch in Austria, at Kaloska in Hungary, at Beyrouth in Syria, at the Alcega Municipal in Manila, at Zhikewei in China, in order to get a general, yet a fair, idea of the studies pursued in the Jesuit colleges of today. By contrasting the courses employed in these colleges with those employed in the seventeenth century we may decide the question of fact. Whether our recent critic made an investigation of this kind, or something equivalent I have no means of knowing.

the author read in accordance with the scope of the class. The character of the class was determined, however, not by the authors read, but rather by the authors were selected in keeping with the purpose of the class. In this connection, it may not be out of place to note a fallacy which the writer from personal experience knows to obtain in places where one would judge it little likely to be found. The fallacy consists in measuring the grade of a class in a college course by the author studied in that class. A mistake of this kind would indicate a very confined notion of educational ends. It ought to be quite clear that Caesar, Commentaries, for instance, studied in the first year of a high school, for the purpose of acquiring a Latin vocabulary, and a knowledge of Latin construction and idiom, is a vastly different thing from the study of the same Commentaries by a body of young men, familiar with the Latin language and of some maturity of mind, in order to acquire a knowledge of historical style, that Homer's Iliad, studied by the high-school boy with one eye fixed on grammar and dictionary, is another book from that same Iliad, when read by a college student, in order to feel its epic power. Yet, undoubtedly, any one acquainted with the mechanical way of measuring class grades which is widely prevalent, at least in certain parts of this country, must confess that even those who by their position ought to know the purpose of education, will attempt to determine a student's grade by the author he studied, and not by the end he had in view when studying that author, the method of studying, and the consequent mental results. The scope of these three classes, therefore, is a distinct thing from the studies, or authors which the Jesuit educators of the seventeenth century used to attain their end. Knowing that these twenty-five hours a week, constituting the class work of Jesuit schools in the seventeenth century, are practically devoted to the exclusive study of the Greek.

With these twenty-five hours a week, employed in the studies of Latin and Greek, let us contrast the studies and hours in the Jesuit colleges of today. For brevity's sake I take one American college, Georgetown University in the aggregate, and one European, twenty-seven in a full day, a week of class work from every student of this magnificent order, a degree of free, but based on one hundred per cent, of the time being given to Latin and Greek, as in the schools of the seventeenth century, only about fifty per cent.

The face page of the Brosnahan article on Eliot as originally printed in  
*The Sacred Heart Review* (Boston), January 13, 1900





St. Mary's Hall (Jesuit faculty residence), Boston College



of philosophy, and devoted the years 1854-1857 to theology. He was ordained at Georgetown by Archbishop Francis P. Kenrick on July 25, 1857.

After a fourth year of theology, he was appointed to teach Rhetoric at Georgetown, where he remained until he was assigned in 1860 to make his tertianship or third year of probation. In March, 1861, he came to Boston and spent the following year giving a course in theology to the scholastics attending the seminary. He was recalled to Frederick to teach Rhetoric for one year in 1862-1863, but in the summer of 1863 returned to Boston where he was engaged in parish work until the opening of the new college for lay students in 1864.<sup>10</sup>

The teachers designated to aid him in Boston were two scholastics, Mr. Peter P. Fitzpatrick, S.J., with five years' classroom experience, and Mr. James Doonan, S.J., with four years' experience, who were appointed to teach second and third Grammar, respectively.<sup>11</sup>

### THE COLLEGE IS OPENED

All was in readiness. Monday morning, September 5, 1864, dawned misty, cold, and drizzly.<sup>12</sup> The college officially opened its doors, but the expected rush of students never materialized.

Father Fulton was dismayed to find that instead of an army of students that he had expected to see thronging through the gates of the new college . . . there were only 22 boys whose parents were eager to bestow upon them the advantages of a Jesuit education. This, however, was not due to any unfriendliness; but, in those days, the Catholics of Boston were mostly poor, and were not over-anxious to pay for what could be had for nothing in the schools and academies of the city. Moreover, they shared in the common

<sup>10</sup> An account of Father Fulton's later career, which included the Provincialate, and the office of Visitor to the Jesuit Province of Ireland, will be found in J. Buckley, S.J., "Father Robert Fulton; a Sketch," *Woodstock Letters*, 25:90-112, 1896.

<sup>11</sup> *Catalogus Provinciae Marylandiae, S.J., ineunte anno 1865.*

<sup>12</sup> A valedictory delivered by Stephen J. Hart, June 28, 1877, transcribed in Callanan, "Reminiscences," *The Stylus*, 13(March, 1899):167.

superstition that nothing superior to the education of the public schools of New England had as yet been discovered.<sup>13</sup>

Of the number that did come, Father Fulton dourly observed in his diary, "many came gratuitously, and only one or two had talent."<sup>14</sup> Yet a reporter for *The Pilot* who visited the school after it had been in operation a few weeks saw a brighter picture:

Father Bapst has the gratification of seeing at length the College which he has labored so hard to complete in progress. We visited the Institution last week, and were pleased to see the advancement already made. Classes have been organized, and the various members are becoming familiarized with the daily routine. Second Humanities is the highest department this year, and from it the other classes descend in order to Rudiments, where the little beginner is introduced with proud anxiety to the mysterious pages of the *Viri Romae*, and views the long highway of classics. . . . Thirty-two students comprise their total number at present but the good Fathers expect this little body will be augmented before long. Catholics & our fellow-citizens of other denominations should take the opportunity afforded to giving their children a classical education. The Jesuit Fathers are world-renowned instructors of youth, and many of our most intellectual men have owed their successes to the early training of the Society.<sup>15</sup>

Applicants continued to appear singly throughout the fall months, and by January 1 an additional twenty-four students were entered on the college register.<sup>16</sup> And sixteen more had signed up before the close of classes in June. Unfortunately, about 25 per cent of this number did not persevere after entering, so a notation in Father Fulton's handwriting in the College Register, evidently written in June, 1865, states: "Closed the First Year with Forty-eight (48) students. Sixty-two entered."<sup>17</sup>

The time order for this first year is also found in this register, written in Father Fulton's hand.

<sup>13</sup> Devitt, "History of the Maryland-New York Province," *Woodstock Letters*, 64:405, 1935.

<sup>14</sup> Fulton, Diary, under date 1864.

<sup>15</sup> *The Pilot*, Oct. 1, 1864.

<sup>16</sup> Register of Students, MS. preserved in the library, Boston College.

<sup>17</sup> *Ibid.*

8:30 a.m.	Mass
9-	} Latin
10:45	
10:45-	} Recess
11:00	
11:00	Greek
12:00	Recess
12:30	Mathematics
1:30	French
2:30	End of classes

(On Saturdays classes terminated at 1:30 p.m.)

A weekly report was read on Mondays at 11:45, evidently to each class by its own teacher, with a formal reading of marks before the whole school on the first day of every month.

An analysis of the entering class shows that over three quarters of the students (48 out of 62) were enrolled in the class of second Rudiments (a preparatory class, roughly equivalent to eighth grade in a modern grammar school); five were enrolled in first Rudiments (first year high); eight in third Grammar (second year high); and only one in second Grammar (third year high). With few exceptions, the ages of the students fell within the eleven- to sixteen-year-old group, with the average at fourteen, which is approximately one and a half years older than pupils at a comparable grade today.

Some of the textbooks used in the class of second Rudiments in the opening year are preserved in the Boston College Library. The Latin composition book is Andrews,<sup>18</sup> written somewhat on the lines of the Bradley-Arnold Latin exercise text which was known to generations of English schoolboys. There does not appear to be very much gradation in the exercises, and little or no effort made to emphasize the more important points, while minimizing or excluding the less important ones. It would unquestionably be a difficult book for eighth grade or first year high school pupils, and would make heavy demands on the

<sup>18</sup> E. A. Andrews, *Latin Exercises; Adapted to Andrews and Stoddard's Latin Grammar*, 20th ed., revised and corrected (Boston: Crocker and Brewster, 1860).

teacher's skill. An examination of it raises one's esteem for the early scholars who used it. Judging by the inscription written by the owner on the flyleaf, the text was also used through third Humanities (equivalent to third year high).

Another textbook evidently used for two years by the same pupil is an English grammar,<sup>19</sup> which commences Lesson I, on the use of words, with the sentence:

Adam and Eve, our first parents, were placed by their Creator in the beautiful garden of Eden, but soon lost it by their Disobedience.

Then lists the following instructions and questions:

Learn the words given above.

Of whom is something said?

Of Adam and Eve.

Who were Adam and Eve?

Our first parents.

Whose first parents?

Our first parents; the first parents of you and me and all mankind.

What is said of Adam and Eve?

They were placed somewhere.

Where were they placed?

In the garden.

In what garden?

In the garden of Eden.

What kind of a garden was it?

A beautiful garden.

And so on for the first twenty-four pages. The balance of the book, fortunately, discards the catechetical method and resembles more the conventional English grammar.

A third book in this collection is one that was used in the class of bookkeeping in third Humanities (third year high). It is entitled: *Book-keeping Rationalized*.<sup>20</sup> This volume approaches

<sup>19</sup> Allen H. Weld, *Weld's Progressive English Grammar*, illustrated with Copious Exercises in Analysis, Parsing, and Composition. Adapted to Schools and Academies of Every Grade (Portland, Me.: O. L. Sanborn & Co., no date — Preface dated Aug. 1, 1859).

<sup>20</sup> George N. Comer, *Book-keeping Rationalized* (Boston; Frederick A. Brown & Co., 1865).

TABLE I

TERMINOLOGY OF GRADES EMPLOYED AT BOSTON COLLEGE IN 1864,  
WITH LATER AND MODERN EQUIVALENTS<sup>21</sup>

1864	1894	1947
Philosophy*	Philosophy	Senior
Rhetoric*	Rhetoric	Junior
Poetry*	Humanities	Sophomore
1st Class of Humanities*	First Grammar	Freshman
2nd Class of Humanities	Second Class of Grammar	4th Year High
3rd Class of Humanities	Third Class of Grammar	3rd Year High
Rudiments (1st Division)	Rudiments (1st Division)	2nd Year High
Rudiments (2nd Division)	Rudiments (2nd Division)	1st Year High (or 8th Grade Grammar School)
Rudiments (3rd Division)**	No Equivalent	8th Grade or 7th Grade Grammar School

\* Not offered in 1864.

\*\* Designation made in 1865; abandoned in 1868.

very closely to the modern presentation of the matter, and was written by the director of a popular business school in Boston at the time.

Also in the collection is a book given to a pupil as a premium for proficiency in arithmetic on the first Annual Exhibition, June 30, 1865. This particular prize was a book-length narrative poem on a religious theme, entitled *The Mystical Rose*, by Marie Josephine, an edifying but ponderously unsuitable gift for a boy of sixteen.

Since no catalogues were published during the first five years of the college's existence, no other information than that given above is available on the textbooks used for the opening year. However, a list of the textbooks used in the season 1867-1868 was found in Father Fulton's handwriting in the College Register, and one may presume that it is basically similar to that

<sup>21</sup> These categories based upon the terminology used in making teaching assignments in the Maryland Province *Catalogus*, and in the Boston College catalogues.



prescribed for the opening classes. This list, transcribed in Appendix A, provides also a plan of classes as they were at the start of the college. A uniform terminology, however, in reference to the classes was not observed throughout the early years, hence the table on page 81 of old-style class titles, with approximate equivalents in later and modern school usage, may be of assistance to the reader.

### THE INITIAL EXHIBITION

As the termination of the first school year approached, Fathers Bapst and Fulton found themselves confronted with many problems, foremost among which was the task of arranging a creditable "exhibition," as the Commencement exercises were then called. In May, Father Bapst wrote the Provincial in tones reflecting his desperation at the difficulties which surrounded him:

Fr. Fulton has just been with me in reference to the Exhibition to be given at the Commencement. It is necessary that it should be something creditable, as it is the only efficient recommendation we can offer to the public, in favor of our schools. There is hardly a secular priest who will say a good word on our behalf, but great many will be disposed to say a bad word against us; & yet the parents are generally influenced by their pastors as to what college they should send their boys. Therefore a great deal depends on that first exhibition at Boston College; by it we shall be judged. Fr. Fulton's plan is to have two exhibitions: a regular examination, the first night; & a religious drama "*Joseph Sold by his Brothers*" the second night. The reason for having the drama is this: As we have only three low classes in all, it would be impossible to have compositions of a general interest, by boys so little advanced in literature; & therefore if nothing is added, our first exhibition, no matter how much *relative* merit it may possess, would not answer the expectation, would be a failure; which, at the outset, would be a great injury to the College. But by giving the drama in question, which would be performed in a creditable manner by our boys, as Fr. F. thinks, that inconvenience would be avoided & a good impression produced.

This year, instead of diminishing the debt, we have added

to it; & as the Bishop is going to begin his buildings at once & will not stop raising money for four or five years (a great damper on all fairs and collections for our church), our prospects for collecting money are very slim. The only way left us, is to increase the number of our Scholars, which cannot be done except by making the college popular and attractive. And besides strong studies & a good government, I don't see anything calculated to popularize our schools but some brilliant exhibition, & for the present nothing else seems available but a drama such as I have proposed. If it cannot be permitted now, it can never be permitted. In the present circumstances, I hope your Rev'ce will oppose no objection to it. We are discouraged enough already, it would be dangerous to increase our discouragement, although certainly we shall submit to your decision, no matter what the consequences may be.<sup>22</sup>

Such an appeal could hardly be refused, and so, when the following invitation was sent out in June, it was to attend a two-part exhibition as Father Fulton had wished.

Sir:

The company of yourself and family is respectfully requested at the FIRST ANNUAL EXHIBITION OF BOSTON COLLEGE which will take place in the College Hall, on the evenings of the 29th and 30th of June, beginning at half-past seven o'clock.

Boston College, Harrison Av.

June 27, 1865<sup>23</sup>

The original program of the Exhibition is transcribed in Appendix B from a copy preserved at Georgetown University. The Exhibition consisted in a public examination of the pupils on the first day, and a sacred drama, "Joseph and His Brethren," on the second.

A reporter from *The Pilot* commented that the unostentatious opening of the college the preceding autumn had not prepared the public for the impressive manner in which the institution closed its first school year. According to this account, Father

<sup>22</sup> Bapst to Paresce, May 10, 1865, Maryland S.J. Provincial Archives, Woodstock, 227 M 9.

<sup>23</sup> The invitation is preserved in the Georgetown University Archives, Washington, D. C.

Fulton opened his remarks on the evening of the Exhibition with an apology for the exercises which were to be presented. He enumerated the handicaps under which the school operated, among which were the small number of students, and the fact that these boys were enrolled in the very lowest grades. Because of these considerations, he asked the audience's indulgence in judging the quality of the Exhibition. But *The Pilot* critic recorded that the ensuing exercises were so excellently done that the audience felt the prefatory apology was unnecessary.

On the second night, in addition to the play, selections by the Germania Band and the college choir, the award of premiums was held, with the venerable Father McElroy, as guest of the evening, presenting the silver crosses and books to the successful students. In passing, it might be noted that the list of prizes that night must have proved encouraging even to the lowliest pupil, since a count of the awards reveals that sixty-four were distributed among a student body of forty-eight!

In the summarizing judgment of the newspaper man, these first commencement exercises had "proved [the college's] claims on the patronage of a discriminating public."<sup>24</sup>

Father Bapst sent copies of the program to the Provincial on July 7, with the report that "our Examination and Exhibition . . . were certainly a success."<sup>25</sup> He continued:

How many boys will we have next September, time will tell. [sic.] We ought to have at least one hundred paying boys, & then all will be right. But I have been so often deceived in my prophecies, that I prefer to wait until the schools open again to tell how many boys we shall have.

Our Professors have well merited of Boston College. They have more than fulfilled their duties, they have done [a] great many works of supererogation, & they have been successful in all. But above all my thanks & gratitude are due to the Prefect of Schools, who has taken the great interest in them & made extraordinary exertions to put the college on such a footing

<sup>24</sup> *The Pilot*, July 8, 1865.

<sup>25</sup> Bapst to Paresce, July 7, 1865, Maryland S.J. Provincial Archives, Woodstock, 227 M 12.

as to insure its successful working. Without him Boston College would not get along.' He is the man for Boston College.<sup>26</sup>

Thus the first year ended successfully in spite of very limited resources and a very limited response from the Catholics of Boston. The new school had figured so little in the Catholic life of the city that not a single mention of the institution had occurred in the pages of the quasi-diocesan paper from the reports on October 1 of its opening, until the notice of its closing for the term in the July 8 issue. Three teachers and forty-eight pupils! But it was a beginning with credit, and the stouthearted little staff could now draw deep breaths of satisfaction and relief, and look forward with renewed courage to the first Monday in September.

<sup>26</sup> *Ibid.*

## CHAPTER VIII

### CONSOLIDATING A GAIN

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DURING the summer of 1865, the college issued a "Circular to the Parents and Guardians of Youth in Boston and the Vicinity,"<sup>1</sup> which presented the advantages of attendance at a Jesuit school. It drew attention to the interest which instructors had in the spiritual welfare of their charges, and dwelt on the value of a classical course. Yet, lest anyone think that Latin, Greek, and Religion were the only subjects offered at the new institution, the circular indicated the time which had been devoted to other subjects during the scholastic year just ended. Mathematics, Penmanship, Music, and co-ordinated courses in Geography and History extending over several years were mentioned. The study of English was described as "of primary importance."

. . . Lessons in English Grammar were frequent, compositions ordinarily exacted every week. [Moreover] two hours a week were given to French under the direction of Mr. De Frondat, whose merit as a teacher the Directors hold in high estimation. By a weekly and minute report, parents were kept apprised of the conduct and progress of the pupils.

In September next, as was promised, a more advanced class in Latin, Greek, English, French, and Mathematics, and a class of book-keeping will be added to the course. . . . The Sciences will be taught in the graduating class.<sup>2</sup>

Toward the close of this circular the offer was made to sell scholarships in perpetuity at one thousand dollars each. The

<sup>1</sup> Woodstock College Archives, 227 M 17.      <sup>2</sup> *Ibid.*



proposition was not developed beyond the statement of the fact, which the writer sought to bring to the attention of "parishes, religious societies, or wealthy individuals, [who] may be desirous of educating, in this manner, candidates for the priesthood: or parents [who] may find it for their interest to provide thus for the instruction of a numerous family of children."<sup>3</sup>

*The Pilot* for September 9, 1865, described the plan as follows:

On sending a son to college, instead of paying the regular pension each session, the parent will pay the above sum once for all. The son having been educated, another may succeed, or the scholarship may be sold forever, or for a term of years. If retained, it may descend to the heirs of the original purchaser, subject to conditions he may prescribe.<sup>4</sup>

Continuing in an editorial vein, the paper remarked that

Parishes, or parish priests, have regarded it almost as a duty to contribute to the education of candidates for the ministry. It will be evident that according to the plan we are discussing, they would be able, at much less cost, to make permanent provision for the education of their own youth who aspire to Holy Orders.<sup>5</sup>

The editor goes on to urge generosity on the part of the wealthy, but as far as can be determined, the offer met with very little response. *The Pilot* two weeks later reported a Joseph Sinnott as "the first to exhibit his generosity and zeal for Catholic education in founding a scholarship, to which he has nominated Henry Towle, a lad who has distinguished himself in the Dwight School."<sup>6</sup> Twenty-two years later, the college treasurer's books showed that only six paid scholarships had been established up to that time; one by a Mrs. Kramer; one by the above-mentioned Mr. Sinnott of Philadelphia; three by Mrs. Anna H. Ward, of 2 Washington Place, New York; and one by a Father Orr.<sup>7</sup>

<sup>3</sup> *Ibid.*    <sup>4</sup> *The Pilot*, Sept. 9, 1865.    <sup>5</sup> *Ibid.*    <sup>6</sup> *Ibid.*, Sept. 23, 1865.

<sup>7</sup> Ledger marked: "Boston College Students' Accounts" (Sept., 1879-Feb. 1887), Boston College High School Archives, Harrison Avenue, Boston, p. 271.

## GROWING STUDENT BODY

There was, however, a marked increase in the regular student registration on the opening day, September 4. Father Bapst found time at eleven o'clock that morning, in the midst of the excitement, to pen a short and enthusiastic "bulletin" to the Provincial:

We have entered thus far the names of 70 students, which is considered a success; three only of our old pupils having failed to make their appearance. The teachers & Fr. Fulton are in good spirits.<sup>8</sup>

*The Pilot* reported that the college had reopened with the number of pupils nearly doubled.<sup>9</sup> Any effort to estimate the total enrollment for that year is frustrated by the system of registration in force at the time, which showed only the *new* pupils enrolled. Thus, it is clear that at the end of the first term forty-eight *new* boys had enrolled, and by June the number had risen to fifty-nine.<sup>10</sup> But what the *total* enrollment was, one can only guess, working with this number of new students, and Father Bapst's remark quoted above that all but three of last year's pupils had returned (*viz.*, forty-five had returned). This figure of 104 should certainly be corrected for numerous withdrawals, yet how many withdrawals there were can no longer be ascertained. Since this is the only year for which this information is not available, an estimate could be made based on the regularity of increment observed in the other years. Thus:

1864	1865	1866	1867	1868	1869	1870 <sup>11</sup>
48	?	81	100	114	130	140

The average gain for the latter five years is approximately fifteen

<sup>8</sup> Bapst to Paresce, Sept. 4, 1865, Maryland S.J. Provincial Archives, Woodstock, 227 M 18.

<sup>9</sup> *The Pilot*, Sept. 23, 1865.

<sup>10</sup> Manuscript volume: "Register of Students," in the Boston College Archives, under respective dates.

<sup>11</sup> Based upon a chart giving a summary of statistics concerning Boston College drawn up for the Provincial, apparently about 1882, Maryland S.J. Provincial Archives, Woodstock.

pupils a year; subtracting this number from the 81 (in 1866), we would have an estimated enrollment for 1865 of 66. As deflating and as contradictory as this figure seems, it receives at least some support from an ambiguous statement penciled under the final entry for this year in the College Register: "Closed with upwards of sixty."<sup>12</sup>

The teaching staff, in anticipation of an enlarged student body, had meanwhile been increased to eight. This included four scholastics who were full-time teachers (Messrs. Peter P. Fitzpatrick, S.J., Michael Byrnes, S.J., James Doonan, S.J., and William Carroll, S.J.), all of whom taught Latin, Greek, English, and Arithmetic; one priest (Fr. John Sumner, S.J., the college treasurer), who taught a part-time course in bookkeeping; and two part-time lay teachers, Mr. De Frondat, for French, and Dr. Willcox, for Music; and the prefect of studies, Fr. Fulton, S.J.<sup>13</sup>

#### BOSTON COLLEGE LIFE IN THE SIXTIES

A glimpse into the school life of that second year of Boston College is permitted us in the recollections of Dr. Henry Towle, mentioned above as holder of the first scholarship granted at the college:

My first visit to Boston College was made when a mere child. I wandered into the ground bordering on James Street and found someone exhuming dead bodies before building the Church of the Immaculate Conception. . . . If the back of the College was built in sombre vicinage, the front faced the race course, called in those days the Fair Grounds. . . . In the days when Flora Temple was queen of the turf, the horses ceased to run there forever. The fair grounds became an open plain, used late in the sixties as a base-ball field, and a rendezvous for foot-ball after school. . . . It was not an ideal location for a Catholic school at first, but we owe the choosing of the site to the aftermath of the Know-nothing movement.

<sup>12</sup> Manuscript volume: "Register of Students," in the Boston College Library Archives.

<sup>13</sup> *Catalogus Provinciae Marylandiae S.J., ineunte anno 1866*, s.v. "Collegium Bostoniense Inchoatum," and *The Pilot*, Oct. 7, 1865.

In 1865 I entered Boston College as a pupil. It was the second year of its existence as a school. . . . Fifty scholars, ranging in years from twenty-six to eleven made up the entire membership. . . . Most of us were in the Second and Third Rudiments, under Mr. Doonan, and a few in Third Humanities, under Mr. Fitzpatrick. . . . The first pupils were of all shades of industry and idleness. In that crowd of fifty there were men and boys of varying degrees of scholarship. Some of the elder came for reformation of character; some were belated aspirants for Holy Orders, who had acquired a vocation late in life; and with these were mingled boys just removed from the lowest grammar classes. . . . So thorough was the weeding of pupils of 1865, that only two of our number reached the class of Rhetoric in 1871, where our college course terminated.

It was in '66 that the true school life which characterized Boston College began. We had a large influx of boys from St. Mary's school and from other sections of the city, and the classes assumed definite shape and form. . . . Having no traditions we soon adopted those of our teachers, and our College heroes were old graduates of Georgetown and Loyola. I wonder whether we sympathized with the dead Confederacy so much, merely because so many of our scholastics came from Maryland and that vicinity. We had an impression that "Maryland, my Maryland," was written by a Georgetown boy, and therefore infinitely preferred its sentiments to those of "Marching Through Georgia." As far as I can recall the aims and ideals of the boys around me, we wished to be like some southern worthy, whose wit and mirth we read in some old college class book, or to learn from some teacher who was his fellow student in youth.<sup>14</sup>

Once the new year began, the school settled into a smooth and efficient routine. Father Bapst wrote in October that, with the exception of financial affairs, "The college is going on pretty well. Fr. Fulton wishes me to say that the teachers are very docile with him and give satisfaction."<sup>15</sup> The poor state of the

<sup>14</sup> Henry C. Towle, "The Pioneer Days at Boston College," *The Stylus*, 11(June, 1897):332-338.

<sup>15</sup> Bapst to Paresce, Oct. 11, 1865, Maryland S.J. Provincial Archives, Woodstock, 227 M 20.



school's financial condition was due, in part at least, to the withdrawal of the annual contribution hitherto made by St. Mary's Church in the North End. Father Bapst protested this loss repeatedly and vigorously. In February he had outlined his position to the Provincial:

I saw Fr. Brady [the Superior at St. Mary's], in relation to the \$3,000; [which had been given annually for the support of the college,] although he has just realized \$8,000 by his last fair, which closed last week, yet he does not seem to be inclined to do much more for Boston College. Until our schools bring in some revenues, above the expenses, it will be impossible for us to get along without the \$3,000. The Bishop insists that St. Mary's was given to the Society for the sole purpose of enabling us to build a College, & that all the revenues should go to that object. A congregation of 20,000 souls ought to be able to yield at least a surplus of \$3,000, with proper management, without interfering at all with its own requirements. I hope your Rev'ce will see to it.<sup>16</sup>

Evidently no action was taken, since eight months later he was reporting that

The temporalities of this establishment are in such a state as to require immediately another *fair* or some other extraordinary means of raising funds. The accounts, which Fr. Sumner is now preparing, will show a large deficit.<sup>17</sup>

#### ANOTHER FAIR

The idea of a second fair as a solution to the college's financial difficulties was acted on the following spring, and in May *The Pilot* carried the preliminary announcement:

#### GRAND FAIR

*For Boston College and the Church of the  
Immaculate Conception*

A Free Scholarship in perpetuity in Boston College is offered to every Table that returns one thousand dollars.

.....

<sup>16</sup> Bapst to Paresce, Feb. 8, 1865, Maryland S.J. Provincial Archives, Woodstock, 227 M 4.

<sup>17</sup> Bapst to Paresce, Oct. 11, 1865, Maryland S.J. Provincial Archives, Woodstock, 227 M 20.



Churches, Societies, and others, willing to take the responsibility of a Table, thereby securing to themselves and successors for all time, the great privilege of educating, free from all expense, some deserving Catholic boy, are requested to make immediate application to Father Bapst.

The fair commences in October next. Full particulars at an early day.<sup>18</sup>

Toward the close of June the date of the opening and the place of the fair were published as October 15 in the famous Boston Music Hall. An appeal for articles or money to aid in the cause was signed by the "management," listed as:

Francis McLaughlin, Exchange Street  
 Hugh Carey, Freeman and Carey  
 Michael Doherty, Union Square  
 Joseph A. Laforme, N. Reggio & Co.  
 C. A. Linemann, Franklin Street  
 Hugh O'Brien, Shipping List  
 William S. Pelletier, Roxbury  
 J. H. Willcox, Chester Square.<sup>19</sup>

Meanwhile, the academic officers of the college had inaugurated a custom which was destined to live for many decades, the awarding of the monthly certificates (or, as they were then called, "tickets"), for proficiency in studies. The first publication of these awards appeared in *The Pilot* for May 12, 1866,<sup>20</sup> and thereafter this monthly listing in the "public press" became one of the great inducements to academic effort.<sup>21</sup>

On the evenings of July 2 and 3, 1866, the second annual examination and exhibition (commencement) were held in the college hall. The program on the first evening consisted of examinations of the second and third classes of Humanities, the first and second divisions of Rudiments; declamation, and music

<sup>18</sup> *The Pilot*, May 26 and June 2, 1866.

<sup>19</sup> *Ibid.*, June 30, 1866.

<sup>20</sup> *Ibid.*, May 12, 1866.

<sup>21</sup> Cf. "Catalogue of the Officers and Students of Boston College for the Academic Year 1868-9" (first catalogue issued), p. 10: "... those who ... are marked above a fixed number (usually about ninety or ninety-five), are rewarded with tickets, and the award is published in the *Boston Pilot*."

by the Germania Band. The declamation exercises were two: "Peace," recited by John Lane, and a satire written by Theobald Murphy, and delivered by John McLaughlin and Terence Quinn, which was described by a reviewer for *The Pilot* as "full of point and fun."<sup>22</sup> The ceremonies of the second night were featured by a sacred drama entitled "Sedecias," with George W. Lennon in the title role, H. R. O'Donnell as Nebuchodonosor, and Daniel McAvoy (the college's proto-student) as Jeremias.<sup>23</sup> In the awarding of premiums which followed, eighty-seven medals and "accesserunt" distinctions were announced, the twenty other pupils named for "honorable mention." *The Pilot* representative commented:

The exhibition during the two evenings has added not a little to the good reputation of the College. The College at the present time has about seventy-five pupils, and is in a flourishing and progressive condition.<sup>24</sup>

When the College opened for the fall term, an extension of its facilities was made to provide in a rudimentary way for adult education. A library of 1000 books was established in the basement of the adjoining Immaculate Conception Church, and the room was equipped to serve as a *quasi* club for the Catholic young men of the city.<sup>25</sup> The membership fee was one dollar a year. In the course of time, lectures were given before the group, and various activities sponsored by it, all of which prepared the ground for the later founding of the Young Men's Catholic Association by Father Fulton.

But the main concern of all associated with the college at this time was the second fair. This great event was opened to the public on Monday evening, October 15, 1866, at the Boston Music Hall, and continued daily thereafter from eleven in the

<sup>22</sup> *The Pilot*, July 14, 1866.

<sup>23</sup> *Ibid.* Other parts in the play were: T. G. Devenny as Elmero; T. J. Ford as Josias; J. Kenneely as Manassas; J. Baron as Rapsaris; A. Maher as Araxhes; John Eichorn and Joseph Finotti as youngest sons of Sedecias.

<sup>24</sup> *Ibid.*

<sup>25</sup> *Ibid.*, Oct. 13, 1866.

morning until ten at night for three weeks.<sup>26</sup> The management had promised that this fair would be the most attractive and successful ever held in the city,<sup>27</sup> and if one can believe the enthusiastic notices which the affair received in the newspapers, it really lived up to its advance publicity. *The Pilot* pronounced it "a great success . . . elegant decorations . . . this one surpasses them all."<sup>28</sup>

When Gilmore's Band, one of the most popular musical organizations in the United States during the sixties, and the other features of the fair kept drawing the crowds to the Music Hall without any appreciable falling off in attendance for the full length of the original engagement, it was decided to continue the fair for an additional week at the College Hall, after the closing of the Music Hall on November 23.<sup>29</sup> This was evidently done with satisfactory results because Father Fulton records in his diary that the net proceeds rose to \$30,728, and that his own table brought in some \$4,600,<sup>30</sup> all of which constituted a new record for Catholic fairs.

On November 28, a complimentary dinner to the fair committee was given in the college,<sup>31</sup> and it was perhaps on that occasion that the founding of eighteen scholarships in honor of those table sponsors who realized sums of over \$1,000 at the fair was announced.<sup>32</sup> The ledger in which the names of these

<sup>26</sup> *Ibid.*

<sup>27</sup> *Ibid.*, Oct. 20, 1866.

<sup>28</sup> *Ibid.*, Oct. 27, 1866; cf. also issue of Nov. 3, 1866.

<sup>29</sup> From a manuscript diary of the Immaculate Conception Church Sunday School, preserved in the Archives of the Province of Maryland, Society of Jesus.

<sup>30</sup> Manuscript diary of Fr. Robert Fulton, S.J., under date, "1866," preserved in Georgetown University Archives.

<sup>31</sup> Immaculate Conception Sunday School Diary.

<sup>32</sup> The following parties were empowered to nominate candidates for the "Fair Scholarships": "The Misses Bradley; Mrs. Kennricken (two scholarships); Mrs. Lennon; Mrs. Brady; Miss Helen Davis; Mrs. Reggio; Mrs. Merrill; Mrs. Riley; Miss Charlotte Ford (two scholarships); Mrs. AcAivy [sic]; Mrs. Wilkins (four scholarships); and the College Advertiser [evidently referring to the directors of the newspaper published daily during the Fair]." (From manuscript ledger, entitled: "Boston College Students' Accounts — Private (1879-1887)," preserved in the Boston College High School faculty residence archives, Boston.)

patrons were recorded in the treasurer's office contains the following annotation evidently written at the time:

Though the Patrons of the Fair Scholarships have a right to appoint to the places, Fr. Fulton, who directed the appointment of scholarships to them, for services rendered at the Fair, desired that the President of the College should see that they were given judiciously, i.e., to such as are brilliant, etc.<sup>33</sup>

In Father Fulton's opinion, "the free scholarships instituted after the Fair gave the first impulse and first ability to the College."<sup>34</sup>

<sup>33</sup> "Boston College Students' Accounts . . . 1879-1887."

<sup>34</sup> Fulton, Diary, under date, "1886."

## CHAPTER IX

### *THE LETTER OF THE LAW*

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ALTHOUGH the fair and the annual commencements high-lighted these opening years, the spiritual substance, as it were, of the school was to be found in the monotonous routine of the classroom, and it was here that the distinctive character of Boston College was being formed. Some indication of the formative forces which were at work may be gathered from a rather lengthy and detailed code of rules written by Father Fulton at this time "for the direction of the teachers of B. C."<sup>1</sup> The advice which he gave covered indiscriminately philosophy of education, administration, and suggestions for the improvement of teaching. The following selections were drawn at random from these "rules":

. . . education consists chiefly in informing the mind and in training the powers of intellect and will: but the chief result of education is the religious reformation and religious training.

If not in the teacher, in no one else will the scholar have a constant and easy opportunity of viewing an exemplar of virtue.

Commands should be given rarely and only for good reason, but always enforced. It will be inhuman to punish for every

<sup>1</sup> Manuscript volume, "Register of Students, 1864-1898," preserved in Boston College Library Archives. The rules here referred to are found on the last few pages of this volume. They are in the hand of Father Fulton, and a comparison of this handwriting with specimens of his handwriting at known dates, indicates that the rules were written about 1867 or 1868.



offence. Connive at faults except where evil consequences may follow. But when a fault is committed and should be animadverted on, let punishment be the last resort. He is quite an unsuccessful teacher who knows of no resource but punishment. . . . General punishments are never to be given.

What is most to be feared in our teaching is the neglect of accessory studies. It is mainly from these that parents judge of results. The difference between principal and accessory studies is not that the latter may be heard in a slovenly way, but that they receive less time.

Hereafter the teachers of Mat. and Arith. will have the power to prevent those signally negligent in these classes from promotion in the Latin classes, also.

In the summer of 1869, the first *Catalogue of the Officers and Students of Boston College* appeared with a report on the academic year 1868-1869.<sup>2</sup> In this publication the tuition is announced as thirty dollars a semester, payable in advance. The catalogue states, however, that "provision is made for the instruction of indigent, but meritorious candidates, who should present their claims for admission before the commencement of the session."

The requirements for admission were "a good moral character, and a knowledge of the fundamental principles of Arithmetic and Grammar." In stating that the academic year contained two sessions, beginning on the first Monday in September and on the first Monday in February respectively, the catalogue added: "but students are not precluded from entering at any time during the year."

The hours of attendance were from half-past eight in the morning until half-past two in the afternoon, "with recesses at convenient intervals." Classes on Saturdays terminated at one o'clock. One hour a day was devoted to arithmetic, and two hours a week to modern language, with the balance of the day given to Latin, Greek, and English.

<sup>2</sup> "Catalogue of the Officers and Students of Boston College for the Academic Year 1868-9" (Boston: Alfred Mudge and Son, 1869, 22 pp.). The excerpts which follow in the text were taken *passim* from this publication.

In contrast to Holy Cross College, the charter of which made it an exclusively Catholic college, Boston College had an act of incorporation which provided that "no student in said college shall be refused admission to, or denied any of the privileges, honors or degrees of said college on account of the religious opinions he may entertain." This passage was quoted in the catalogue with the comment: "Students that are not Catholics will not be required to participate in any exercise distinctively Catholic; nor will any undue influence be used to induce a change of religious belief."<sup>3</sup>

However, Catholic students were required

. . . to hear Mass every day, unless distance of residence should furnish reason for exemption; to recite the daily catechetical lesson; to attend the weekly lecture on the doctrines of the Church, and the annual retreat; to present themselves to their confessor every month; and, if they have never received the Sacraments of Penance, Confirmation or Holy Eucharist, to prepare for their reception.<sup>4</sup>

The educational background of new students varied so much that special arrangements frequently had to be made to accommodate them. On admission, the student was examined to determine the classes to which he should be assigned, and he was told that the rate of subsequent progress depended upon his own ability and diligence. The catalogue warned that a pupil's general deficiency in preparation might cause him to be detained more than one year with the lowest class, and that a pupil's weakness in a specific subject might result in his pursuing that study in a lower grade than his regular classes.<sup>5</sup>

The method of marking employed at that period was explained in the catalogue.

At the end of each recitation, its quality is recorded. Six is the highest number of marks given for a written exercise; four, for a translation or analysis; two, for any other exercise, and the same number for punctuality and good-conduct; the

<sup>3</sup> *Ibid.*, p. 4.

<sup>4</sup> *Loc. cit.*      <sup>5</sup> *Loc. cit.*

number being diminished by one for every fault. A copy of this record . . . is furnished the parents every week.

At the end of each session an examination is held for all that was studied during the session. A separate examiner is assigned to each class. The examination is conducted in writing and lasts for about two weeks.<sup>6</sup>

At the annual exhibitions, according to this announcement, distinctions of three degrees were conferred. In addition, annual prizes were instituted of fifty dollars in gold for the best English composition, twenty-five dollars in gold for excellence in reading, and the same amount for excellence in declamation.

The detention period after school for minor infractions of rules, known to generations of Jesuit school pupils as "jug," was a regular institution at Boston College at this time. The catalogue stated:

For faults of ordinary occurrence — such as tardy arrival, failure in recitations, or minor instances of misconduct — a task, consisting of lines from some classical author, is committed to memory during the hour after the close of school.<sup>7</sup>

The advantages of the college library are briefly mentioned. It appears that a "trifling expense" was connected with the use of books by the pupils; this, in a very elementary way, corresponded to the "library fee" charged by most modern colleges.

Expansion in other directions was indicated summarily:

The liberality of a friend has already furnished a collection of minerals. A gymnasium has been begun, and an ample cabinet of philosophical instruments will be in readiness for the graduating class.<sup>8</sup>

Among the "activities" listed in the back of the catalogue one finds first place accorded to the Sodality of the Immaculate Conception. Forty-one pupils were named as attending the sodality meetings, at which the Office of the Blessed Mother was recited in Latin, and exhortations were delivered.

The Society of St. Cecilia, which boasted of thirty-nine mem-

<sup>6</sup> *Ibid.*, p. 10.

<sup>7</sup> *Ibid.*, p. 11.

<sup>8</sup> *Loc. cit.*

bers, supplied the music at the daily Mass, and gave "its aid, when needed, at celebrations, either of the College, or the Church of the Immaculate Conception."

There were twenty-two members of "The Debating Society of Boston College" who exercised themselves in dramatic reading, declamation, and extemporaneous debate. Father Fulton was founder, director, and president of this organization, which today is proud to bear his name.

The catalogue then listed the officers and teachers on the college staff, and gave a directory of the pupils and the classes to which they belong. An official record of the Fifth Annual Exhibition, which was held on June 30, 1869, was given in full, together with a program for "Richard III," the closing play of that year. The last item in the catalogue was a reproduction of a sample report card.

This very creditable catalogue appears to be the exclusive work of Father Fulton. One gathers this from the remark which Father Fulton made in his diary to the effect that neither Father Bapst nor anyone else was permitted by the Provincial to have a voice in what pertained directly to the academic side of the school.<sup>9</sup> How wholeheartedly and how effectively Father Fulton undertook the many duties connected with this trust may be observed in the recollections of a Jesuit who taught under his prefectship at Boston College. After relating how disappointed Father Fulton was by the initial response to the opening of the college, this writer continues:

Father Fulton believed in hastening slowly, modifying, introducing and extending, as exigencies demanded. From the start he aimed at a model college, model in its material, as well as in its intellectual equipment. "No school can flourish," he often said, "without generous expenditures. . . . Surround [the pupil] with respectability, and he will begin to respect himself after a time. The school furniture should ever be in keeping with the dignity of one's position." What he said, he did. The desks in Boston College, both for teachers and scholars, are all that can be desired.

<sup>9</sup> Fulton, *Diary*, under date, 1869.



About this time, in the year 1869, the question of a graduating class was mooted. Father Fulton would not hear of it, giving as his reason that the body was too weak yet to sustain a head. There could be no thought of such a thing until all the lower classes were strong and numerous enough to secure an unbroken succession. Eight more years [were to pass] by before the college attained her majority.

In the college, [Father Fulton] was the heart and soul of everything. His animating spirit was everywhere felt. At no time was this zeal for the college shown to more advantage, than when the opening of Woodstock [September, 1869] necessitated the recall of so many of our scholastics. Father Fulton's presence was well nigh ubiquitous. Every class seemed to be taught by him. The same programme continued to be followed out; the usual weekly report was distributed by his own hand to each pupil, with a lively running commentary.<sup>10</sup>

#### SECOND PRESIDENT

Because Father Fulton was so intimately a part of Boston College, one can understand the surprise which was felt by many that he was not selected as rector when Father Bapst announced his retirement from that office to become Superior of the New York-Canada Mission in August of 1869. Even Father Bapst was surprised, and on the night before he left for New York (i.e., August 23), he wrote to the General of the Society in Rome to report that he himself, who could be presumed best acquainted with the situation in Boston, had not been consulted on the question of a successor. If he had been, he wrote, he would have suggested Father Fulton, to whom in a large measure the success of the college up to that time had been due.<sup>11</sup> He wrote:

Boston College, despite serious obstacles in the way, seems now to enjoy a success beyond all expectations and to hold out great hopes for the future. Moreover, our church, as all admit, has dissipated many prejudices among non-Catholics,

<sup>10</sup> J. Buckley, S.J., "Father Robert Fulton; a Sketch," *Woodstock Letters*, 25:96-108, 1896.

<sup>11</sup> Fulton, Diary, under date, 1869.



raised the religious spirit to a higher level and already brought not a few into the bosom of the Church. To whom are these things due? In great measure to Father Fulton. None of Ours is gifted with talents of a higher order. None enjoys so much authority among the leading citizens of the town. Our most outstanding friends desire to have him for rector of Boston College, and, in truth, all things considered, he appears to be the worthiest, the fittest for the post.<sup>12</sup>

From this it should not be concluded that the priest selected to be second president of Boston College, Father Robert Wasson Brady, S.J., was not eminently suited to the position. He was a man of outstanding ability and winning personality,<sup>13</sup> who already had broad executive experience and who was destined to fill very high positions in the government of the Society of Jesus. Father Brady was born on October 6, 1825, in Hancock, Washington County, Maryland. He attended St. John's College, Frederick City, Maryland, at a time when it was still directed by Father John McElroy. He entered the Society of Jesus August 31, 1844, and was sent for his teaching period to Holy Cross College, Worcester, in 1847. After his ordination, he was assigned to St. Mary's Church, in the North End of Boston, in 1863, and became Superior there. On February 27, 1867, he was named rector of Holy Cross College, where he remained until he was appointed to a similar position at Boston College on August 27, 1869.<sup>14</sup>

<sup>12</sup> Bapst ad Beckx, Aug. 23, 1869, JGA, Maryland, 10(?)—I—48, translated from the Latin and quoted by Garraghan, "Origins of Boston College," *Thought*, 17 (1942):655.

<sup>13</sup> Callanan, "Reminiscences," *The Stylus*, 12 (1898):78, describing Father Brady as "much beloved" by the students.

<sup>14</sup> J. Morgan, S.J., "Father Robert Wasson Brady, S.J.; a Sketch," *Woodstock Letters*, 20 (1891):250-255. The announcement of Father Brady's appointment was made to the congregation of the Immaculate Conception Church by Father McElroy on August 22, 1869 (Sunday School Diary of the Immaculate Conception Church, Maryland Province S.J. Archives, under "Boston"). Father McElroy was apparently on a visit to Boston at this time from Frederick, Md., probably in connection with one or the many retreats to religious and priests which he still conducted.

There is an ironical aspect to Father Brady's selection as president of Boston College when one recalls that it was he who, while superior of St. Mary's Church in the North End, refused Father Bapst the yearly grant

## FATHER BAPST LEAVES BOSTON

During Father Bapst's farewell address to the congregation of the Immaculate Conception Church on Sunday, August 15, 1869, he took occasion to review his long connection with the church and college.<sup>15</sup> The church, he recalled, was burdened with a debt of \$156,000 when he assumed the duties of pastor some six years before, but he was able gradually to reduce this to \$58,000. He thanked the congregation and friends of the college for making this possible, and expressed the hope that their efforts would continue to be as effective as they had hitherto been, because a debt of \$18,000 had to be met during the coming year. He then announced that an offer of a gift had been made to reduce this debt by \$10,000 on the condition that the congregation raised a like amount. The offer was made by the family of one of his fellow Jesuits, Father Edward Holker Welch, who was an assistant parish priest at the Immaculate Conception Church. Father Welch was a Harvard graduate, and a scion of a wealthy Boston family, and had been converted to the Catholic faith with his classmate and dearest friend, Joseph Coolidge Shaw, who also became a priest and a Jesuit.<sup>16</sup> The social prominence of the donor, and the nature of the appeal for the balance, which *The Pilot* urged "as the last call he [Father Bapst] shall ever make on their generosity,"<sup>17</sup> sufficed to interest Catholic Boston in the cause.

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of \$3,000 which had originally been agreed upon by provincial superiors for the support of the new college (cf. Bapst to Paresce, Feb. 8, 1865, Maryland Province S.J. Archives, 227 M 4). The loss of the income was a serious blow to the financial life of the institution. In defense of St. Mary's action, the Provincial wrote: "It is not just that this house [St. Mary's] should borrow money to pay the college" (Paresce ad Beckx, March 15, 1866, JGA, Maryland, translated and quoted by Garraghan, "Origins," 654). However, Father Bapst's complaint evidently received a hearing, because, two years later, Father Bapst could write to the General of the Jesuits: "In the fair held in November, 1866, the congregation of St. Mary's donated to us as its share, \$5,000, a certain pledge of its generosity and singular benevolence towards our Society" (Bapst ad Beckx, Feb. 13, 1867, JGA, Maryland, 10-XIII-3, translated and quoted by Garraghan, *op. cit.*, 655).

<sup>15</sup> *The Pilot*, Aug. 28, 1869.

<sup>16</sup> *Woodstock Letters*, 26(1897):446.      <sup>17</sup> *The Pilot*, Aug. 28, 1869.

*The Pilot*, two weeks later, made public a proposal to raise the money before Christmas by popular subscription and to present the check to Father Bapst, together with a testimonial letter and a list of the donors, on Christmas, so that he might have the honor and consolation of personally paying off the debt.<sup>18</sup> This tribute was to take the place of a parting gift, which Father Bapst had steadfastly refused. Upon Father Fulton fell the onerous duties of treasurer and promoter of the drive, and he undertook them with a zest which showed the great affection in which he held his former Rector. In his diary, Father Fulton recorded that he was able to collect upwards of \$11,000.<sup>19</sup>

Father Bapst's gratitude for this heart-touching "Christmas present" was expressed in the letter to the president and trustees of Boston College which accompanied the check for twenty thousand dollars. After formally remitting the money and offering his thanks to Fathers Welch and Fulton, and to all who assisted, he observed that the sum

will enable you to meet the two notes which become due this year. Moreover, the enormous debt, which six years ago threatened the very existence of Boston College, is now reduced to thirty-eight thousand dollars; which leaves before you prospects so bright as to exceed all expectations.

He closed by saying that he was particularly consoled to find the names of many non-Catholics on the list of contributors, and expressed himself as deeply pleased that the act which terminated his long and happy association with the congregation of the Immaculate Conception should be connected with the reduction of the church debt.<sup>20</sup>

The opening of school for the term which saw Father Brady

<sup>18</sup> *Ibid.*, Sept. 11, 1869.

<sup>19</sup> Fulton, Diary, under date, 1869. At one meeting alone (November 17, 1869), \$3,200 was subscribed (Sunday School Diary, Maryland Province S.J. Archives, Woodstock, s.v. "Boston").

<sup>20</sup> The letter dated New York, Jan. 4, 1870, was published in *The Pilot*, Jan. 22, 1870.

as president, brought fifty-nine new students to the college on Harrison Avenue, making a total of one hundred and thirty.<sup>21</sup>

### THE COLLEGE AS BEGINNERS KNEW IT

Some impressions of Boston College as it appeared in 1869<sup>22</sup> are preserved in the "Reminiscences" of Patrick H. Callanan, who wrote:

I remember well the old college building, with its brick-paved court-yard, its wooden fences to shut out all view of the church on the one side, and the greensward towards Newton Street on the other. I remember the high brick wall and the stone steps, and the iron gate that shut us *in* or *out*, as the case might be, from Concord Street. We old fellows remember the gymnasium, consisting of two upright posts with a cross-piece between, from which hung one pair of swinging rings and a trapeze. In addition to the swinging rings and trapeze, we had a set of parallel bars, and these three contrivances constituted the whole college gymnasium. . . . It is a pity that no photographs of the original college buildings were ever taken or preserved.

. . . on the morning . . . I entered college I was escorted . . . to Father Fulton's door, to be assigned to . . . classes. I came direct from New York State and from a very small town, where I had no chance for schooling, and I now confess that I did not know a verb from a noun. Well, Father Fulton took our names and put some questions to us, . . . and after telling me that I was to go into some kind of a grade that was not yet established, as I did not know anything, we marched back through the old instruction hall, connecting both old college buildings, and we were finally landed in a room on the extreme northeast corner. I was distinctly told that I could not begin to study Latin that year, and perhaps not for two years,<sup>23</sup> for which I was not sorry.

<sup>21</sup> Statistical chart on faculty and students at Boston College prepared for the Provincial, 1885, Maryland Province S.J. Archives.

<sup>22</sup> Callanan gives the date of his entrance into the college as October, 1870, but an examination of the official "College Register" shows that he entered Sept. 13, 1869.

<sup>23</sup> Patrick H. Callanan, "Reminiscences," *The Stylus*, 12(1898):9-10; 19-21.



It is interesting to learn from the Official College Register for September 13, 1869, that the Callanan boy was placed in the lowest form, second Rudiments and second Arithmetic, where he, at fifteen, would share benches with lads of ten and eleven.<sup>24</sup> And it is more interesting still to find that this boy from then on took almost every prize for which he was eligible, and led in all extracurricular activities, in spite of his initial handicap. In after-life he became the first Boston College graduate to be named a pastor in any diocese.<sup>25</sup>

Time was running out, meanwhile, on Father Brady's brief term in office. It seems probably, as Devitt thought,<sup>26</sup> that the appointment was, in its original concept, temporary — a view which is supported by an enumeration of the subsequent posts held by Father Brady. In any case, he left Boston College on August 2, 1870, and returned to St. Mary's Church, Boston, where, as Superior, he built the present church edifice and rectory. In 1877 he was appointed Provincial of the Maryland Province of the Society of Jesus, and in 1886, selected for the high honor of representing his Province at an important Jesuit conference in Rome.<sup>27</sup>

He was succeeded in the presidency of Boston College by a man who was destined to hold that office for a total of some twelve years — a record unbroken to this day.

<sup>24</sup> Official College Register, under date, 1869. Preserved in the Boston College Library Archives.

<sup>25</sup> Callanan, *op. cit.*, p. 1.

<sup>26</sup> Devitt, "The History of the Province; XVI, Boston College," *Woodstock Letters*, 64(1935):406.

<sup>27</sup> Morgan, *op. cit.*, pp. 254-255.



## CHAPTER X

### PREFECT TO PRESIDENT

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DURING the summer of 1870, Father Fulton had visited St. Louis, and upon his return was notified of his appointment as vice-rector and president of Boston College on August 2.<sup>1</sup> The title "vice-rector" was the same as that held by both Father Bapst and Father Brady, and was employed instead of "rector" because the college was still technically "in the process of formation." The heading "Collegium Bostoniense Inchoatum" occurred in the official Jesuit catalogue until the following year (1871-1872), when, for the first time, the simple title "Collegium Bostoniense" was employed, and Father Fulton was listed as "rector."<sup>2</sup>

The elevation of Father Fulton to this post of distinction did not occasion any direct mention in the Catholic press, although a few weeks later, an editorial urging support of the college took cognizance of the change. The editor of *The Pilot* wrote:

The proximate opening of schools prompts us to say something of the institution which will soon be the only Catholic college in our diocese.<sup>3</sup>

<sup>1</sup> (His visit to St. Louis:) Fulton, Diary, under date "1870." (His appointment as vice-rector:) *Catalogus Provinciae Marylandiae, S.J., ineunte anno 1871.*

<sup>2</sup> *Catalogus Provinciae Marylandiae, S.J., ineunte anno 1871;* and *ibid., ineunte anno 1872.*

<sup>3</sup> "... soon the only Catholic college in the diocese" referred to the creation of the new diocese of Springfield (Mass.), effected by a decree dated June 7, 1870, which removed Worcester and consequently Holy Cross College from the jurisdiction of the bishop of Boston. Cf. Sadlier's *Catholic Almanac*, 1871.

. . . However much we may regret the removal of former Presidents, we are not to suppose that Father Fulton will allow a department to suffer which has been so far under his own supervision. That the College has done well is proved by the excellence of the public exhibitions, by the high places its students have gained on going to other institutions, and by the constant — though too slow — increase of numbers.

. . . The literary course at Boston College will be, in the coming year, complete; that is, there will be classes of Rhetoric, the highest Mathematics, and French.

. . . It is lawful to be taught by the enemy. Only see what exertions all the sects expend upon their institutions of learning. Let us imitate them, and aid in making our College a famous establishment.<sup>4</sup>

Father Fulton's part in making "our college a famous establishment" was an enormous amount of prosaic, hard work. Four days after his appointment to the presidency, he wrote to a Jesuit official, in connection with a plea for additional help, an outline of his own duties:

Father Fulton's duties during the coming year: All the ordinary duties of Rector, Procurator and Prefect of Schools; to supply for sick teachers and for Father Tuffer until he comes; to teach Rudiments till a teacher is provided. Besides confessions, sick-calls, and ordinary work of the congregation — to preach once a week in the lower chapel and to say that Mass; to preach at 10 once a month upstairs; once a week for the boys; once a week for each of two sodalities; and the Sunday School, & manage all, and the library, which takes much time; besides extraordinary preaching in the month of May, Lent, funeral sermons, & other business not to be enumerated. That is, more than the work which Fathers Brady & Fulton did last year. . . .<sup>5</sup>

A duty not mentioned above, but which took much of his time, was that of securing money to meet the debts upon the college. When he became president, the debt was \$35,000, which he reduced by \$11,000 his first year, and by \$10,000 in 1871.<sup>6</sup> He

<sup>4</sup> *The Pilot*, Aug. 27, 1870.

<sup>5</sup> Fulton to Lancaster, Aug. 6, 1870, Maryland S.J. Provincial Archives, Woodstock, under "Boston."

<sup>6</sup> Fulton, *Diary*, under date "1870," and "1871."

## COMMONWEALTH OF MASSACHUSETTS.

In the year One Thousand Eight Hundred and Sixty-three.

### AN ACT to incorporate the Trustees of the Boston College.

Be it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same, as follows: *John J. Mc Elroy, Edward H. Welch,*

*John Bayley, James Clark and Charles H. Fonestreet,* their associates and successors, are hereby constituted a body corporate by the name of the Trustees of the Boston College, in Boston, and they and their successors and such as shall be duly elected members of such corporation shall be and remain a body corporate by that name, forever, and for the orderly conducting the business of said corporation, the said trustees shall have power and authority, from time to time, as occasion may require, to elect a President, Vice President, Secretary, Treasurer and such other officers of said corporation as may be found necessary, and to declare the duties and tenures of their respective offices, and also to remove any Trustee from the same corporation, when in their judgment he shall be rendered incapable, by age or otherwise, of discharging the duties of his office, or shall neglect or refuse to perform the same, and also from time to time to elect new members of the said corporation; provided nevertheless, that the number of members shall never be greater than ten. *Section 2.* The said corporation shall have full power and authority to determine at what times and places their meetings shall be holden and the manner of notifying the trustees to convene at such meetings, and also from time to time to elect a president, of said college, and such professors, tutors, instructors and other officers of the said college as they shall judge most for the interest thereof, and to determine the duties, salaries, emoluments, responsibilities and tenures of their several offices; and the said corporation are further empowered to purchase or erect and keep in repair, such houses and other buildings as they shall judge necessary for the said college, and also to make and ordain, as occasion may require, reasonable rules, orders and by-laws not repugnant to the constitution and laws of this Commonwealth, with reasonable penalties for the good government of the said college, and for the regulation of their own bodies, and also to determine and regulate the course of instruction in said college, and confer such degrees as are usually conferred by colleges in this Commonwealth, except medical degrees; provided nevertheless that no corporate business shall be transacted at any meeting unless one half at least of all the trustees are present. *Section 3.* Said corporation may have a common seal, which they may alter or remove.

Boston College Charter granted by the Commonwealth  
of Massachusetts in 1863 (Front)

at their pleasure, and all deeds sealed with the seal of said corporation, and signed by the officers or members thereof, made in their corporate name, be considered in law as the deeds of said corporation, and said corporation may sue and be sued in all actions, real, personal or mixed, and may prosecute the same to final judgment and execution by the name of the Trustees of Boston College; and said corporation shall be capable of taking and holding in fee simple or any life estate by gift, grant, bequest, devise or otherwise, any lands, tenements or other real estate or personal property; provided, that the clear annual income of the same shall not exceed \$100,000, thousand dollars. *Section 4.* The clear rents and profits of all the estate, real and personal, of which the said corporation shall be seized and possessed, shall be appropriated to the endowments of said college in such manner as shall most effectually promote virtue and piety, and learning in such of the languages and of the liberal and useful arts and sciences, as shall be recommended from time to time, by the said corporation, they conforming to the will of any donor or donors in the application of any estate which may be given, devised or bequeathed for any particular object connected with the college. *Section 5.* No student in said college shall be refused admission to or denied any of the privileges, honors or degrees of said college on account of his religious opinions he may entertain. *Section 6.* The Legislature of this Commonwealth may grant any further powers to, or alter, limit, annul, or restrain any of the powers vested by this act in the said corporation, as shall be found necessary to promote the best interests of the said college, and more especially may appoint overseers or visitors of the said college, with all necessary powers for the better aid, preservation and government thereof. *Section 7.* The granting of this charter shall never be considered as any pledge on the part of the Commonwealth that pecuniary aid shall hereafter be granted to the college.

House of Representatives, March 31, 1863,  
 Passed to be enacted, Wm. H. Bullock, Speaker,  
 In Senate, Mar. 31, 1863,  
 Passed to be enacted, J. E. Field, President

1863 1<sup>st</sup> 1863

Approved,

John A. Andrew

Secretary's Department, Boston,

May 28<sup>th</sup> 1863.

Hereby certifying the foregoing to be a true copy  
 of the original Act.

Oliver Warner

Secretary of the  
 Commonwealth

Boston College Charter granted by the Commonwealth  
 of Massachusetts in 1863 (Back)



refers facetiously to his ability in this direction in a letter to the Province Procurator, written in May, 1871:

I think you people who brag so much about being business men, must confess I have done well; for every copper has been of my own procuring, in 9 months, with extensive improvements going on.<sup>7</sup>

The "extensive improvements" he explains elsewhere as "finishing the house and buying furniture for house and college."<sup>8</sup>

### WITH FIFE AND DRUM

During Father Fulton's first term in office as president of the college (August 2, 1870 — January 11, 1880), many innovations were introduced which directly or indirectly helped the young institution to assume a position of influence in the Catholic life of the city. Three of these deserve mention in some detail; they are: the introduction of the Foster Cadets; the enlargements of the buildings and opening of the new college hall; and the founding of the Young Men's Catholic Association of Boston College.

The idea of having military drill at Boston College was evidently entertained by the authorities at least as early as Father Brady's administration (1869-1870) because in the college catalogue of that year, the following notice appeared:

The State authorities having granted a supply of arms, a drill-master will be appointed, and due notice will be given as to the style of the uniform, and the time by which it must be procured.<sup>9</sup>

But it was not until October of 1870 that the formation of a military company in the college was announced by Father Fulton. Instrumental in bringing about the introduction of this training was Major General John Gray Foster, U. S. A., a popular hero of the Mexican and Civil wars, who had recently been converted to Catholicism, and at the time was engaged in engi-

<sup>7</sup> Fulton to Lancaster, May 8, 1871, Maryland S.J. Provincial Archives, Woodstock, under "Boston."

<sup>8</sup> Fulton, Diary, under date "1870-71."

<sup>9</sup> *Catalogue of the Officers and Students of Boston College for the Academic Year 1869-70*, p. 11.



neering work in Boston.<sup>10</sup> In honor of this distinguished soldier, the group in the process of formation was called "The Foster Cadets."

The project was taken up enthusiastically by the students under the direction of the college military instructor, Sergeant Louis E. Duval, a regular in the United States army, stationed at Fort Warren in Boston Harbor.<sup>11</sup>

In the beginning all of the boys seemed to be enthusiastic at the innovation. We had no gymnasium, no play-ground, no foot-ball team, no opportunity, in fact, for anything in the line of athletics except an occasional base-ball game.<sup>12</sup>

Drill was compulsory for all except those who could produce a request for exemption signed by a physician, and as time went by, the boys began to discover that drill was both an exacting and an exhausting exercise.<sup>13</sup> Up to this, drill had been conducted without uniforms or arms, but toward the close of the year the question of a proper uniform came up for settlement. There was a great deal of trouble, however, and considerable delay before the style of uniform was decided on; some students were set upon having a very showy affair; others favored a lower-priced suit; still others, among whom were many members of the Rhetoric and Poetry classes (the highest in the school), were opposed to the introduction of uniforms at all.<sup>14</sup> The uniforms which were finally decided upon by a committee, though simple in make-up and inexpensive, were very neat and the boys were very proud of them. They were in the Civil War style, of course; a single-breasted sack coat, dark blue in color, snug fitting at the neck, with a row of large brass buttons stamped with a B.C. monogram, down the front. The trousers were of the same material and color; the headgear was a fatigue cap, with a B.C. monogram worked in silver thread, over the visor. White duck

<sup>10</sup> Cf. articles on Foster by William A. Robinson in *The Dictionary of American Biography*, 6:549-550; and by Thomas F. Meehan in *The Catholic Encyclopedia*, 6:155-156.

<sup>11</sup> Callanan, "Reminiscences," *The Stylus*, 11(Oct., 1897):387.

<sup>12</sup> *Ibid.*

<sup>13</sup> *Ibid.*, p. 389.

<sup>14</sup> *Ibid.*, p. 513.

gaiters completed the outfit, and when the belt and bayonet scabbard, and the great, well-polished United States buckle were added, the lad who was wearing this equipment felt and looked very much the soldier.<sup>15</sup> The guns which they shouldered were the 1863 issue of muzzle-loading Springfield rifles, which had been returned to Springfield when the state militia was equipped with breech loaders. The officers of the organization wore uniforms several degrees more elaborate. In addition to generous amounts of gold braid, they boasted a double row of brass buttons and a crimson sash worn about their waists under the sword belts.<sup>16</sup>

The school catalogue of 1870-1871 carried the announcement that "henceforth it will be of obligation to procure the College uniform."<sup>17</sup> Father Fulton immediately found serious trouble in enforcing the rule, and, it soon became known, that a number of the boys in the higher classes refused to comply.

The reasons were understandable. First of all, the students were almost without exception from families that were not financially well off; in addition to this, there were no Philosophy classes in prospect, and consequently they would have to terminate their course, or transfer to another college at the end of the school year (in Rhetoric). This latter situation was a bitter disappointment to many who had thought, with or without encouragement from the college authorities, that when sufficient numbers finally arrived in the class of Rhetoric, Philosophy would be added to the course the following year, in order that they might obtain their degrees from Boston College.<sup>18</sup>

When an issue was made of uniforms, large numbers simply dropped out of school. September, 1871, presented a school opening that was a sad spectacle. The entire Rhetoric and Poetry classes failed to come back to the college; with them went almost all the members of the class of first Humanities. The

<sup>15</sup> *Ibid.*, pp. 454-455.

<sup>16</sup> *Ibid.*, pp. 456-459.

<sup>17</sup> *Catalogue . . . of Boston College, 1870-1871*, p. 10.

<sup>18</sup> This feeling of resentment is noticeable in several of the letters published in the Callanan reminiscences, e.g., Pazolt, Pfau, etc.

movement away from Boston College in the lower classes was described as "a regular stampede."<sup>19</sup>

Such a state of affairs had never existed in the history of the college heretofore and never could happen again. The Sodality, the St. Cecilia Society, the Debating Society, the Foster Cadets, in fact, every institution of the college was suddenly and more or less unexpectedly deprived of all of their officers and working members. Mr. Connolly, S.J., Mr. Whiteford, S.J., Mr. McHugh, S.J., Mr. Gallagher, S.J., Mr. Watterson, Mr. Johnson, and even Sergeant Duval, the drillmaster, were all torn away from the college and everything was turned upside down and inside out. Well do we old boys remember what a terrible state of affairs presented themselves to us in September, 1871, when school opened. *Not one Jesuit professor was left on the staff.* Father Fulton, S.J., and Father Charlier, S.J., still held the fort, but they could not be strictly called professors. . . . The old regime was not over and Father Fulton was at the helm. Out of 140 students at the close of school, 62 had left the college. . . . I believe myself the state of affairs pleased him [Father Fulton] rather than otherwise.<sup>20</sup>

Father Fulton persevered in his determination to have a uniformed military company at the college. The last hour of the school session on Tuesdays and Fridays were devoted, as usual, to drill, but this season saw a new drillmaster. The new faculty director of the military program, Mr. John J. Murphy, S.J., to whom the future growth and excellence of the Foster Cadets was due, arranged to have one of the most famous drillmasters in the United States, Captain George Mullins, of the Montgomery Light Guard (Company "I," 9th Regiment), take charge of the Boston College cadets. This rekindled the enthusiasm of the student body, and the boys' interest was further heightened by the receipt of a full equipment of guns, belts, knapsacks, and bayonet scabbards, which had been sent down from Springfield through the kind offices of the governor of the commonwealth.<sup>21</sup>

The young lads who were forced by circumstances to take

<sup>19</sup> Callanan, "Reminiscences," *The Stylus*, 11 (1897):520.

<sup>20</sup> *Ibid.*, pp. 521-522.

<sup>21</sup> *Boston Daily Globe*, May 17, 1872; Callanan, *op. cit.*, p. 522.

over the various official posts in the organization, did their part so well, and the rank and file became so skillful in the role of soldiers that they were emboldened to challenge the champion school of the City of Boston to a prize drill in the old Boston Theater. The challenge was refused by the school committee, but the interest of the city in these Catholic cadets had been aroused, and the boys' own self-confidence had been established. The result was a well-attended and brilliantly executed prize drill between two companies forming the Foster Cadets battalion. This took place in the college hall, June 15, 1872, before a board of judges consisting of General P. R. Guiney and Colonel B. F. Finan.<sup>22</sup>

For several years the streets in the vicinity of the college echoed to the music of fife and drum as the cadets marched here and there through the section, and on March 17, 1875, the Foster Cadets had a place of honor among some nine hundred parish cadets marching in the St. Patrick's Day parade. In the year 1876, Patrick H. Callanan, a student, was appointed drillmaster, a position which he held until his graduation in 1877. In the meantime, other interests occupied the attention of Father Fulton, so that he allowed the military program to receive less and less emphasis, until it was finally discontinued.<sup>23</sup> Devitt, in an unpublished portion of his manuscript history of the Maryland Province, remarked:

This organization [the Foster Cadets] was quite popular with the students for a time — but it was dissolved as the advantages of the military training were found an inadequate compensation for the time and labor expended.<sup>24</sup>

The activity received no mention in the college catalogues from September, 1876, until September, 1880, at which time it

<sup>22</sup> An original program for this exhibition and newspaper clippings concerning it are preserved in the Boston College Library Archives. Another exhibition drill was held on June 25, 1873, in the college hall, before Generals Burrill and Guiney and Major Murphy of the Ninth Regiment, who acted as judges. Cf. Callanan, "Reminiscences," *The Stylus*, 12(1898):274.

<sup>23</sup> Callanan, *op. cit.*, 12(1898):278-279.

<sup>24</sup> Devitt, "History of the Province of Maryland," manuscript in the Maryland S.J. Provincial Archives, p. 17.



was reorganized under the name of "The Battalion of Boston College," and carried on until September, 1884. In that month, the young drillmaster, Captain Matthew J. Callahan, died suddenly, and this loss undoubtedly influenced the decision which was reached shortly after the opening of school, to place military drill on a nonobligatory basis. A sharp drop in attendance took place at once, and the activity was not resumed at all the following year.<sup>25</sup>

### PROGRAM OF ENLARGEMENT

During the period which witnessed the Peace Jubilee in the summer of 1872, the great Boston fire the following November, and the huge loss of life in the wreck of the *Atlantic* in the spring of '73, the routine events at Boston College rarely made the newspapers, but nevertheless, the institution was growing slowly and sturdily, and the need was already felt for more room. As early as the summer of 1873, a proposal was voiced to extend the buildings and provide better facilities for the higher studies.<sup>26</sup> The following year the annual exhibition had to be canceled, and the distribution of premiums made privately, because the program of alterations, already under way, prevented the use of the hall.<sup>27</sup>

The college authorities were able to announce in September that "the improvements of Boston College have advanced so prosperously that there will be no impediment to the opening of schools at the usual time."<sup>28</sup> And when the registration opened that fall, one hundred and fifty boys reported, a gain of twenty-five over the year before, as if to demonstrate the need for the expansion.<sup>29</sup> A writer on *The Pilot* estimated that "when the

<sup>25</sup> Report to the Provincial from Boston College c. 1888, containing in chart form historical information on the college and church activities. Maryland S.J. Provincial Archives, under "Boston." Also, *The Stylus*, 1 (Jan., 1883):5; 2 (Sept., 1883):7; 2 (July, 1884):61; 3 (Nov., 1884):4 and 9.

<sup>26</sup> "Catholic Education in Boston," *The Pilot*, Aug. 30, 1873.

<sup>27</sup> *Ibid.*, June 27, 1874.

<sup>28</sup> *Ibid.*, Sept. 5, 1874.

<sup>29</sup> *Ibid.*, Sept. 19, 1874.



great building on St. [sic] James Street is finished, twice the number can be accommodated."<sup>30</sup>

The spectacular part of the alterations consisted in the moving of the rear building (the college proper) back to the sidewalk on James Street. To the delight of the young and the young of heart in the neighborhood, the large brick structure was shored up, placed on rollers, then painstakingly propelled backward by microscopic degrees, as a legion of workmen twisted a legion of jacks a quarter of a turn at a time to the beat of a drum.<sup>31</sup> Since the lower chapel in the church occupied only one half the length of that building at the time, the balance of the area was employed for classrooms during the moving of the college building.

In February, 1875, the task was completed and an addition on the church end of the building was ready for the painters. *The Pilot* reported:

During the past year great improvements have been made in Boston College, involving an expense of some \$50,000. The old college building has been moved sixty feet towards James Street, and lengthened on that street by an addition of some fifty feet, thus connecting it with the rear of the church, at the same time that the corridor connecting the house with the college has been extended so that a continuous passage is now open from the house in Harrison Avenue round through the college into the church. The new building now presents a front of 150 feet on James Street, and besides embraces two fine halls, one for the accommodation of the various societies connected with the church, and capable of seating about four hundred persons, the other for college exhibitions which will accommodate more than 1000 persons.<sup>32</sup>

In the same article it was noted that Father Fulton had included in the alterations provision for a gymnasium in the basement of the college, and two rooms near by as quarters for a society which he had long intended to form. This club would

<sup>30</sup> *Ibid.*, Nov. 14, 1874.

<sup>31</sup> *Calendar*, Immaculate Conception Church, Feb., 1943, p. 17.

<sup>32</sup> *The Pilot*, Feb. 13, 1875.

provide worthy leisure-time occupation and recreation for the young Catholic workingmen of the city who would not ordinarily come under the influence of the college. As will be seen shortly, the organization known as the "Young Mens' Catholic Association" was to be initiated within a few months.

The official opening of the renovated building took place March 30, 1875, and the new college hall, reconstructed and enlarged to become "one of the most commodious as well as the most tasteful in the city,"<sup>33</sup> was inaugurated with a presentation of the play "Richelieu" on the same date.<sup>34</sup> The hall now measured ninety-six feet by fifty-seven, with a stage thirty feet deep beyond.<sup>35</sup> According to *The Pilot*, it was "capable of seating 900 persons or accommodating 1000";<sup>36</sup> one is surprised, therefore, to read of twelve hundred in attendance the opening night,<sup>37</sup> but perhaps all was well, because the same journal reported that "the plans were so perfectly drawn that the acoustics and ventilation are next to perfect."<sup>38</sup> The finish of the hall was chestnut, with walls and ceiling frescoed; Muses were represented at intervals in the decoration,<sup>39</sup> and on the "elegant drop curtain" was depicted "The Departure of Regulus," by Evans.<sup>40</sup> All of this was in the style of the period, and apparently justified the description of it by the secular press as "the prettiest small hall in the city."<sup>41</sup>

A printed handbill containing the following "Rules for the Students of Boston College" was issued about this time:

The College door will be opened by the Prefect at 8 A.M. On entering the Students will repair immediately to the cloak-room, where they will leave their books, overcoats, etc. in the charge of the Janitor; thence directly to the gymnasium where they are to remain till time for Mass.

<sup>33</sup> *Ibid.*, April 10, 1875.

<sup>34</sup> Report to Provincial from Boston College c. 1888, containing in chart form historical information on the college and church activities. Maryland S.J. Provincial Archives, under "Boston."

<sup>35</sup> *The Boston Herald*, March 31, 1875.

<sup>36</sup> *The Pilot*, April 10, 1875.    <sup>37</sup> *The Boston Herald*, March 31, 1875.

<sup>38</sup> *Ibid.*    <sup>39</sup> *Ibid.*    <sup>40</sup> *The Pilot*, April 10, 1875.

<sup>41</sup> *The Boston Journal*, March 31, 1875.

After Mass, each Teacher will accompany his class from the gymnasium to the classroom, and if any teacher should delay, his class is to await his coming in the gymnasium.

The places for recreation are the gymnasium and the court formed by the three College buildings. All the rest of the premises will be "out of bounds," except when the Prefect gives permission to walk by the Church. Members of the Debating Society may be allowed by the Prefect to recreate in their own room, where no other Students shall be admitted.

Playing ball, snow-balling, pitching, and all games which would endanger the windows, are altogether forbidden.

No boisterous conduct is allowed in the corridors or classrooms at any time. Even in the gymnasium and during recreation, the behavior should be decorous.

ROBERT FULTON, *President*.

BOSTON COLLEGE, Feb. 1, 1875.<sup>42</sup>

The school was now completing its tenth year and was well organized. In his diary, Father Fulton looked back on these years and reflected how difficult they had been, but he had the consolation of being able to write:

I count 40 of my boys who have entered the Novitiate preparatory to entrance into the Jesuit Order, become priests or gone to theological seminaries. Every year the number of scholars has increased a little. I have at this moment 158.<sup>43</sup>

The administrative work of the teachers had been lightened by the discontinuance of the weekly report card in 1872,<sup>44</sup> and now plans were under way to broaden the scope of the college's work by the introduction of an English-major course, in addition to the classics course already established. This movement was at the insistence of the archbishop, but did not reach fruition until September, 1878.<sup>45</sup> Meanwhile, as will be seen in the following chapter, another broadening of the college's influence was at hand.

<sup>42</sup> Handbill in the Callanan collection, Boston College Library Archives. Some rules omitted.

<sup>43</sup> Fulton, Diary, under date 1875.

<sup>44</sup> Noted in a fragmentary "Diary of the College" (1866-1885), Maryland S.J. Provincial Archives, under "Boston."

<sup>45</sup> *Catalogue . . . of Boston College . . . 1877-78*, p. 3.

## CHAPTER XI

### INFLUENCE BY GAS-LIGHT

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ALTHOUGH, as has been seen, the thought occurred to Father Fulton during the winter of 1874-1875 that the enlarged school quarters, besides serving the purposes of the day students, might, in the evening, accommodate the Catholic young men of the city, it was not until the following October that he was able to commence preparations in earnest for such an undertaking. He had, undoubtedly, been moved to take this step by the knowledge that a non-Catholic organization, which made its appeal through its recreational facilities, had at this period a membership of some 2215 in Boston, including, in the opinion of a Catholic writer at the time, "some of our faith who were allured solely by the excellence of its gymnasium."<sup>1</sup>

Father Fulton's first act in the establishment of a Catholic group was to bring the idea to the attention of the Catholic public through a letter addressed to the editor of *The Pilot*, John Boyle O'Reilly, dated October 5, 1875. In this communication he expressed a wish to form a "Young Men's Catholic Association," and invited all who were interested to attend a preliminary meeting at the college on Wednesday evening, November 3, "at 7½ o'clock P.M."<sup>2</sup>

According to *The Pilot*, considerable interest was shown in the announcement and in the prospective gathering,<sup>3</sup> but even

<sup>1</sup> Henry J. Shandelle, "The Young Men's Catholic Association of Boston College," *Woodstock Letters*, 5:38, 1876.

<sup>2</sup> *The Pilot*, Oct. 30, 1875.      <sup>3</sup> *Ibid.*, Nov. 6, 1875.



the most sanguine failed to estimate how great that interest was. Consequently, the meeting place had to be hurriedly changed on the night of the first assembly, because the lecture hall, "though capable of holding a goodly number, soon overflowed with the multitude and was abandoned for the ample basement of the church, where an assembly estimated at eight hundred was convened."<sup>4</sup>

Father Fulton called the meeting to order, and proceeded to explain the purpose of the association which he proposed to establish. The main object of the undertaking, he said, was to provide a pleasant place for the young men to meet socially, and to repair for leisure-time recreation. In the course of the evening, the archbishop's full approval of the project was conveyed by the chancellor of the archdiocese, Father Theodore Metcalf.<sup>5</sup>

To conduct the ordinary business of the meeting, Father Fulton named General Patrick R. Guiney as chairman, with William S. Pelletier and Dr. William A. Dunn as secretaries. A committee composed of Messrs. Hugh Carey, A. R. Tully, J. O'Brien, C. Doherty, and Dr. J. G. Morris, Jr., was appointed to draw up constitutions and bylaws for the new society.<sup>6</sup> On November 17, 1875, another meeting was held at which a gift of \$400 from the St. Valentine's Total Abstinence Society was announced, and the constitutions read.<sup>7</sup>

One of the first clauses of these constitutions established the organization's title as The Young Men's Catholic Association of Boston College.<sup>8</sup> In passing, it must be remarked that the selection of this name gave rise to two legitimate objections: (a) the "Y.M.C.A." part of the title lent itself to easy confusion with the name of a rival organization. This fault, of course, was not exclusively Boston's, because in that year there were forty-one Catholic organizations in existence throughout the United States

<sup>4</sup> Shandelle, *op. cit.*, p. 39.

<sup>5</sup> *Ibid.*

<sup>6</sup> *The Pilot*, Nov. 13, 1875.

<sup>7</sup> *Ibid.*, Nov. 20, 1875.

<sup>8</sup> Shandelle, *op. cit.*, p. 40. The summary of the constitutions given on the following pages of this chapter is based on the text given here by Shandelle.



bearing that name or a similar one.<sup>9</sup> It is understandable, therefore, that the Boston group would seek the prestige connected with a national movement already in successful operation. (b) The phrase "of Boston College" in the title provoked vigorous objections from many Boston College students and alumni who saw no justification for the use of the college name in the title. A letter by a prominent alumnus published some years later on the subject expressed this opinion very vehemently:

There is a universal indignation on the part of the alumni of Boston College against the misnamed title of this organization. At a recent annual meeting of the alumni association of Boston College a formal protest against the name of this association was made, and the president of Boston College was appealed to to compel them to change their name and not confound a non-college society with the associations of real college men.

There are practically no college men in this society, and the few graduates of Boston College who did identify themselves with it have mostly all withdrawn from active membership because of the unwarranted use of the name Boston College in connection with their public entertainments, etc.<sup>10</sup>

No reply to this protest is on record, but the phrase "of Boston College," remained part of the organization's title until after the turn of the century.

The balance of the constitutions which were accepted in 1875 defined the purpose of the society as intending to promote the physical, mental, and moral improvement of its members, and "to provide them with innocent recreation." They further stipulated the age required for admission (18 years), and set the club fees (one dollar upon admission, and twenty-five cents quarterly thereafter).

A rather extraordinary provision in the constitution made the president of Boston College *ipso facto* president of the associa-

<sup>9</sup> Anon., "Catholic Young Men's National Union," *Donahoe's Magazine*, 30(1893):330.

<sup>10</sup> Passages from an open letter of P. H. Callanan, A.B., '77, A.M., '79, Rector of St. John's Church, Newton Lower Falls, to the Editor of *The Boston Globe*, dated Feb. 22, 1898 (*The Boston Globe*, Feb. 23, 1898).

tion, with power to appoint a treasurer and five directors, and with the right of veto over all actions of the association. Concerning these clauses in the constitutions, one of the early officials of the association commented:

As a matter of fact, the vice-president was, from the beginning, virtually the president except in name, and the chief executive officer of the association. The president of the college, it is true, held . . . a veto power over any act of the association. This was rendered necessary by the close connection which existed between the association and the college, making the possession of such a power essential as a check upon any possible action of the former body which might in the future endanger the good name of the parent institution. But it has frequently been Father Fulton's boast that in all the years in which he presided over the college and the association he never found it necessary to use that power.<sup>11</sup>

A final clause in the constitution lent a distinctly Catholic character to the organization.

Every year at some time appointed by the President, the members shall perform during three or more days the exercises of a mission or a retreat, to which all the Catholic young men of Boston shall be invited, and at the termination receive Holy Communion in a body, and should anyone fail to comply with his obligation, the Secretary shall drop his name from the roll, unless his excuse be deemed sufficient by the President.

*The Pilot*, on November 27, 1875, carried a notification that the Catholic Lyceum Association had resolved to become merged into the new Association and would donate to this body its assets consisting of a library of five hundred books, and a cash balance of over four hundred dollars.<sup>12</sup>

#### THE ASSOCIATION PROGRESSES

In the meantime, one hundred and ten young men had registered on November 17, "nearly one-half of which," *The Pilot*

<sup>11</sup> D. F. Sheehan, "The Y.M.C.A. of Boston College," *Donahoe's Magazine*, Vol. 29 (Jan. 1893), p. 79.

<sup>12</sup> *The Pilot*, Nov. 27, 1875, and Dec. 4, 1875.

observed, "paid the fee of one dollar."<sup>13</sup> Father Fulton announced that the date for the opening of the reading room and gymnasium would be the first Tuesday in December, and that the halls for music and billiards would be placed at their disposal early in the new year.<sup>14</sup> In addition to these facilities, the association was to have the use, as occasion demanded, of the main college hall and the "lecture room," which seated two hundred and fifty.<sup>15</sup> A writer at the time, describing the equipment of the new association, noted that the books in the club library and reading room were "mostly of a severe classic tone," but the suite was fitted with mahogany furniture, as well as "chandeliers and pictures and all that might add dignity and elegance." The gymnasium was but a few steps away, he reported, in the deepened basement section, and there, those interested could find "the various inventions that compose a gymnastic apparatus."<sup>16</sup>

In January, 1876, over 200 members were on record, but the organization did not hold its initial election until June of that year, when the highest elective office, the vice-presidency, was conferred on James W. Dunphy, assisted by Messrs. William A. Dunn, as recording secretary; George D. W. Lennon, as financial secretary, and Robert Morris, Jr., as librarian.<sup>17</sup>

From this time on, the organization grew rapidly and became active in dramatic productions, debates, lectures, reunions, and various athletic contests.

[This] steady progress upward, increased prestige, and widening influence for good upon Catholic Society, especially as represented in its young men, continued to be the result of hard and faithful work on the part of a few. But the work became harder as years rolled on, and the number willing to do it grew smaller. [A few] . . . gave their time and abilities unselfishly, contending against lack of funds, lack of interest, and often adverse criticism from quarters where they should have looked for aid. Had it not been for the constant en-

<sup>13</sup> *Ibid.*, Nov. 20, 1875.

<sup>14</sup> Shandelle, *op. cit.*, p. 41, and *The Pilot*, Dec. 4, 1875.

<sup>15</sup> Shandelle, *op. cit.*, p. 43.

<sup>16</sup> *Ibid.*, pp. 43-44. <sup>17</sup> Sheehan, *op. cit.*, p. 81.

couragement of the faculty of the college . . . the association must have collapsed; and, indeed, it came near doing so, as it was. In 1882 the lack of active interest in the part of the members had reached such a point that the association was threatened with bankruptcy. A meeting . . . was called in November of that year [at which] the question of paying up debts and disbanding was seriously considered. But finally it was decided to make one more determined effort to put the association on its feet and send it along on its career of good work.<sup>18</sup>

An appeal was issued in December, 1882, which urged the members to take hold with a will and make the fourth annual reunion, to be held at Odd Fellows' Hall in the following January, such a financial success as would put the association out of debt. The effect of this effort persisted during the year, and kept the association together, turning the tide, very slowly at first, but nevertheless surely in the right direction. In 1885, a renaissance began which reached maturity with the return of Father Fulton to Boston College in 1888, and resulted in the opening of new and enlarged quarters two years later.<sup>19</sup>

The association's annual reunion, known as "The College Ball," gained prominence in 1887 when it was held for the first time in Mechanics' Building, and its fame grew until it became the high light of the Catholic social season, moving to the then new Symphony Hall in 1901, where it was held on the Monday before Lent for the next six years.<sup>20</sup>

The college's pressing need for space had meanwhile occasioned the taking over of the Young Men's Catholic Association section of the building for classroom use, and on January 24, 1899, the organization moved to a building owned by the college near by at 41 East Newton Street.<sup>21</sup> In 1910, the association opened its evening school, a work which was to be its distinguishing mark in the minds of most Boston Catholics for the

<sup>18</sup> *Ibid.*, pp. 83-84.

<sup>19</sup> *Ibid.*, pp. 84 and 86.

<sup>20</sup> Joseph H. Farren, "The Young Men's Catholic Association of Boston," *The Pilot*, special Centenary Number, March 8, 1930.

<sup>21</sup> *Ibid.*



next thirty years. From a simple beginning, with voluntary lecturers, the school soon became recognized as one of the city's most popular preparatory courses for persons wishing to take civil service examinations. This activity of the association continued until conditions brought on by World War II decreased the enrollment of the school and the membership in the association to such a point that both were obliged to suspend operations.

### FIRST GRADUATES

Returning once more to Father Fulton and to the college on James Street in the Seventies, one finds that the scholastic year 1876-1877 was the first to offer the final year of philosophy, and consequently direct preparation for a degree. To the newly created professorship of Logic, Metaphysics, and Ethics listed in the catalogue of that year was appointed one whose name was familiar as being on the original staff which opened the college: Peter Paul Fitzpatrick, S.J., returning now as a priest to the scene of his labors as a scholastic.<sup>22</sup>

By June of 1877, nine young men were ready for graduation; they were John F. Broderick, Patrick H. Callanan, Daniel J. Collins, John M. Donovan, John W. Galligan, Michael Glennon, Stephen J. Hart, William G. McDonald, and William J. Millerick. Of this group, Hart, the valedictorian of his class, died within a few months of graduation. McDonald and Glennon became physicians, and all the rest became priests of the Archdiocese of Boston.<sup>23</sup> On the occasion of the exhibition of the year before, Archbishop Williams commenced a custom that is generally ob-

<sup>22</sup> *Catalogue of the Officers and Students of Boston College for the Academic Year 1876-77*, p. 12.

<sup>23</sup> This listing follows that of Callanan, "Reminiscences," *The Stylus*, 12 (Jan., 1898):1 and 3. The college Catalogue, 1876-1877, lists a Nicholas R. Walsh as taking an A.B. in course; since this list was available to Callanan, his omission of the name is significant. At the first graduation exercises, two honorary A.B. degrees were awarded to William A. Dunn, M.D., Harvard '75, a former Boston College boy, and to Henry C. Towle, M.D., University of the City of New York, also a former Boston College boy. At the same time, another former student, Edward A. McLaughlin, LL.B. (Boston University), was granted a degree of master of arts.



served up to the present day, of having the archbishop present the premiums.<sup>24</sup> Commencement day, June 28, 1877, was to have still another distinction: the presence of the governor of the commonwealth of Massachusetts, Alexander H. Rice, whose friendly interest in Boston College dated back to Father McElroy's purchase of the Harrison Avenue land in 1857.

Commencement week began auspiciously on June 26 with an exhibition in science by students of the graduating class, culminating in a demonstration of "the transmission of speech and music by Bell's telephone."<sup>25</sup> The audience on this evening was disappointing in size, but the performance of the boys elicited from one distinguished guest, Father Robert Brady, S.J., Provincial of the Jesuits, and former president of Boston College, the comment that they were "better than any he had seen" in his visits to the various Jesuit colleges on the Atlantic coast.<sup>26</sup> On the following night, a much larger audience witnessed a Latin Play, "Philedonus," and acclaimed it "a prodigious success."<sup>27</sup> Father Fulton's dry commentary was: "The boys were quite intelligible — no mistake in prosody."<sup>28</sup>

Next morning, Father Fulton set out for Worcester to attend the Holy Cross exhibition and to meet Governor Rice, to arrange with him final details for that evening in Boston. With the Governor's assurances that he would definitely be present for the graduation ceremonies, Father Fulton hurried back to Boston to make sure everything was in readiness for the great occasion. He found the stage and hall beautifully decorated with plants, festoons of flowers, and alabaster vases filled with roses.

As the guests began to arrive, he was pleased to observe that at least one third of the priests of the diocese were present. The hall filled rapidly and the Governor arrived toward the close of the "Literary Exhibition" which preceded the graduation

<sup>24</sup> Diary of the Immaculate Conception Sunday School, under date of June 27, 1876. Maryland S.J. Provincial Archives, under "Boston."

<sup>25</sup> *Catalogue . . . of Boston College . . . 1876-77*, p. 27.

<sup>26</sup> Fulton, Diary, under date June 26, 1877. Georgetown University Archives.

<sup>27</sup> *Ibid.*, June 27, 1877.

<sup>28</sup> *Ibid.*

ceremonies. His Excellency made a speech, which was followed by a formal reading of the college charter, then the valedictory,<sup>29</sup> and finally the awarding of degrees and rewards. That night, Father Fulton could write in his private journal after a description of the college's first graduation: "Three glorious days!"<sup>30</sup>

### THE BOY FROM LOWELL

Toward the close of Father Fulton's first term of office, he was waited on one day by a delicate-looking lad from Lowell, who wished to enter Boston College as a transfer student from St. Charles' College, Maryland. The lad's ambition was to enter Poetry, second from the highest class in the college at the time, and approximating what is now freshman year. Father Fulton brought the newcomer into an inner room where, in the boy's words, he

took down some Latin books from a shelf — Ovid, Virgil, and Cicero. One after the other he handed them to me. He asked me to open anywhere and read. I did so from each of them and then translated and then construed.

He asked me various questions, not to embarrass me, but to try my intelligence, I think, more than my memory. . . . we came to Greek. I read some Anabasis and some Homer. . . . After that, more as a conversation than critically, he took me over a fairly large field of history, and physics. . . .

After a full forty minutes of this, he stood up and putting on his biretta turned to me and said, "I will show you to the class-room. The school is in session and I will present you to your professor." I followed him through the long corridors, and presently he halted before one of the doors marked with the name of the class.

He knocked and instantly entered. I followed. At the desk was a chubby-faced little man with glasses, who impressed me at once as learned and gentle. He was my new professor — Father Boursaud.

The large room was filled with a splendid lot of young

<sup>29</sup> This first valedictory address is transcribed completely in Callanan, "Reminiscences," *The Stylus*, 13(March, 1899):166-171.

<sup>30</sup> Fulton, *Diary*, under date June 28, 1877.

fellows, who all rose as the Rector entered. "I have come to bring you a new student," he said. "... What is your name again?" he said to me. I told him. "William, let me introduce you to the class of Poetry, and boys," he continued, looking over the room, "if you don't work hard he will take all the honors."<sup>31</sup>

That day was February 3, 1879, and the boy who was to equal and better the prophecy Father Fulton made concerning him, was entered in the official college register as:

William Henry O'Connell, (Class:) Poetry, and Math;  
2nd French: (Parent:) Mrs. Bridgit O'Connell, 224 Gorham  
St., Lowell; (Student's Age:) 19.<sup>32</sup>

The future cardinal and dean of the American hierarchy was not, even then, one who shunned hard work. The schedule which he set for himself during his two years and a half at Boston College was a rigorous one:

My daily program began by rising at six; breakfast soon after; Mass at the parish church, as frequently as possible; taking the train to Boston; my arrival in the city about eight; and the walk to the school, arriving at about eight forty-five; classes until twelve; a brief recess and more classes until two; taking the train at three; arriving at about three-thirty in Lowell; a quick walk home; a slight luncheon and a good long vigorous horseback ride, sometimes for an hour and a half or two hours. . . . Dinner was at seven and I studied until twelve, and sometimes after.<sup>33</sup>

The weak state of his health which necessitated the regular outdoor exercise on horseback, was soon brought under control, and he began to enjoy school life as he had never done before.<sup>34</sup> The college at the time did not offer the variety of extracur-

<sup>31</sup> Letter of W. H. O'Connell to "Carl," dated, Boston, March 3, 1879, from *The Letters of His Eminence William Cardinal O'Connell, Archbishop of Boston* (Cambridge: The Riverside Press, 1915), Vol. 1, pp. 34-35.

<sup>32</sup> "The Official Register of Students, Boston College," manuscript volume preserved in the Boston College Library Archives.

<sup>33</sup> William Cardinal O'Connell, *Recollections of Seventy Years* (Boston: Houghlin Mifflin Co., 1934), p. 72.

<sup>34</sup> *Ibid.*, p. 74.

ricular activities available today, but there was a debating society which had been organized in 1868,<sup>35</sup> and there were frequent dramatic presentations, formal and informal, in which young William O'Connell took a lively interest.<sup>36</sup> A glimpse of the class routine at the time is given us in one of his letters, written in 1880, during his last year at the college:

I am happy to tell you that I am going on with my study of philosophy at Boston College with considerable success. The professor is Father Russo. It seems that he and Father Mazzella, now in Rome, were both great admirers and students of Aquinas, and now that Leo XIII has commanded that the principles of Saint Thomas must be the text in all colleges, Father Russo has become something of a celebrity here. . . .

Certainly Father Russo is a stern teacher. He never speaks a word to a soul except as he speaks to all in class. He sits at the rostrum looking like some great medieval scholar—great black eyes, a lean sallow face, and a look which turns you into stone if you don't happen to know your lesson.

The lectures are in Latin. We follow him well enough, but when we are asked to recite, it is funny if it were not so tragic. As until now we have read plenty of Latin and spoken none, it is a fearful thing to hear the way cases and tenses are jumbled. But he is very patient about it. He never, never deigns to smile, but somehow I catch in his great liquid eyes a look of amusement which he strives hard to conceal.

. . . I wish he would give us a short talk every day in English on the general bearing of the matter in hand, and then go on in Latin. I can see that the Latin terminology is more exact, but as yet it does not reach me intimately enough. After all, we are only beginning.

. . . I am still as happy as a lark at school. I often stay up studying long after midnight to the great displeasure of my

<sup>35</sup> "The Book of Minutes of the Debating Society of Boston College," manuscript volume preserved in the Boston College Library Archives. The first entry of the Society reads: "Saturday, November 21, 1868. At a meeting of the students of the Senior Classes of Boston College, Rev. R. Fulton presiding, the Constitution of the Debating Society was reported by Messrs. Power, Galvin, and A. Maher, a committee appointed at a prior meeting for that purpose, and was unanimously adopted." The date of the "prior meeting" was not given.

<sup>36</sup> O'Connell, *Recollections*, p. 79.



mother . . . but the fact is it is impossible to get through the matter without prolonged study.

I am so well now and so strong that I never know what fatigue means. Even after a midnight vigil I am up fresh as a lark at six, ready for my bath, my breakfast, and my train at seven. I have not yet missed the train once. Some mornings last winter the walk in the early morning across the Common was like a forced march in Siberia. . . . I frequently walk from the station to the College, which is a good two miles. But when it is too blustery I take a car or one of those funny old busses which go between Charlestown and the South End — lumbering old things with straw on the floor to keep your feet warm.<sup>37</sup>

The following June, William O'Connell closed a brilliant career at college by receiving from the hands of Governor Long the first gold medal in Philosophy, the first silver medal in Physics, and the second medal in Chemistry. That summer he was selected by Archbishop Williams to study for the priesthood in Rome.<sup>38</sup>

#### FATHER FULTON LEAVES OFFICE

Father Fulton's term in office, should, according to Jesuit custom, have been three years in duration, renewable for an additional three years at the discretion of the General of the Order in Rome. The fact that the year 1879 saw him still in office was at once very extraordinary, and very complimentary. According to entries in his diary,<sup>39</sup> Father Fulton himself had petitioned his superiors in this country and in Rome on several occasions to be relieved of his duties, but without results. The school year 1879-1880 opened with the largest enrollment in the school's history, 248,<sup>40</sup> a consideration which Father Fulton found

<sup>37</sup> O'Connell, *Letters*, Vol. 1, pp. 37-40. Letter to "Oliver," dated Lowell, Mass., Nov. 20, 1880.

<sup>38</sup> Cf. letter of W. H. O'Connell to "Henry," dated Lowell, Mass., Aug. 15, 1881, in O'Connell, *Letters*, pp. 41-46.

<sup>39</sup> The material which follows was drawn from the manuscript "Diary of Father Fulton," *passim*, 1879-1880.

<sup>40</sup> "Faculty and Students at Boston College," a manuscript chart of statistics evidently compiled in 1885. Maryland S.J. Provincial Archives, under "Boston."



gratifying, but the uncertainty with which he was obliged to regard the coming year because he was "overdue" in office, diminished his enthusiasm considerably. The fall of 1879 witnessed more appeals directed to the Provincial from his pen, but the only reply he received was that the Provincial could not afford to move him just then; when a change could be made, he (Father Fulton) would receive a few weeks advance notice. With this he had to be content, and he carried on until on Friday afternoon, January 9, 1880, he received a letter from the Provincial announcing that he was being succeeded by Father Jeremiah O'Connor, S.J., an assistant parish priest connected with the Immaculate Conception Church. The change would be effective in two days time (January 11), and for the present (here Father Fulton must have gasped) Father Fulton would remain at Boston College as prefect of schools and "general assistant" to Father O'Connor. His astonishment at this directive may be understood when one reflects that the Jesuit custom, almost invariably, has always been to transfer an individual when his superiorship is terminated, to another house of the Society. The wisdom and charity of such a practice is obvious, but if it needed demonstration, it would be found abundantly in this case. As it happened, Father Fulton liked and admired Father O'Connor very much, and he was able to write frankly, "I think Fr. O'Connor is doing first rate . . ." <sup>41</sup> and " . . . he has made a splendid beginning. . . ." <sup>42</sup> But in spite of this, he was soon obliged to confess that it was hard to see his pet projects abandoned and his decisions reversed. <sup>43</sup>

#### PRESIDENT O'CONNOR

Father Jeremiah O'Connor, S.J., was thirty-nine years old when he assumed the duties of president of Boston College. He had been born in Dublin on Easter Sunday, April 10, 1841, and came to this country in early boyhood. He attended the public

<sup>41</sup> Fulton, Diary, March 22, 1880.

<sup>42</sup> *Ibid.*, March 25, 1880.

<sup>43</sup> *Ibid.*

grammar and high schools of Philadelphia, and later was a pupil at old St. Joseph's College in Philadelphia. On July 30, 1860, he entered the Society of Jesus at Frederick, Maryland, where he had made his noviceship, and three years later was sent for a teaching period of six years to Loyola College in Baltimore. When the scholasticate at Woodstock, Maryland, was opened in September, 1869, he was named a member of the first class to continue his studies for the priesthood. By special favor of the Jesuit General, Father Beckx, he was granted permission to be ordained in 1874, a year before his time, in order that his widowed mother, then in failing health, might see him ordained before her death. When his studies and his period of "Third Probation" were completed, he was sent to Boston in September, 1876, to teach the class of rhetoric, and in September, 1878, was assigned to assist in work connected with the parish.<sup>44</sup> He soon won a reputation for his ability in the pulpit, and for his personal charm and kindness. Santayana recalled him after some sixty-odd years as a "young and very oratorical Irishman, eloquently proclaiming Catholic Truth against all heresies."<sup>45</sup>

#### RECOGNITION OF ACHIEVEMENT

On May 13, 1880, Father Fulton was relieved of his duties at Boston and assigned to St. Lawrence's Church (now St. Ignatius Loyola), New York City. Before he left, several banquets and gatherings of the citizens of Boston gave testimony of the high regard in which he was held by Catholics and by non-Catholics alike. The Young Men's Catholic Association tendered him a reception in the college hall on February 5, 1880, in anticipation of his impending change, at which John Boyle O'Reilly read an original poem dedicated as a farewell to Father Fulton entitled: "The Empty Niche," and Governor John D. Long, Mayor Frederick O. Prince, and other dis-

<sup>44</sup> Reverend J. Doonan, S.J., "Father Jeremiah O'Connor; a Sketch," *Woodstock Letters*, 21(1892):117-120. Also, *Catalogus Provinciae Marylandiae*, S.J., *ineunte anno 1877*, and the same, *ineunte anno 1879*.

<sup>45</sup> George Santayana, *Persons and Places* (New York: Charles Scribner's Sons, 1944), p. 166.

tinguished speakers added their tributes.<sup>46</sup> On this occasion, the Young Men's Catholic Association presented five hundred dollars to Boston College with which to found the Fulton Medal,<sup>47</sup> and a bust of Father Fulton by Martin Millmore was exhibited.<sup>48</sup>

At the time of his retirement from the rectorship, he had been gratified to receive a letter from the Provincial in which that official wrote:

. . . I don't think I ought to let the occasion go by without giving the testimony . . . of my appreciation of your labors. It has been my pleasure each year after the visitation to say to Fr. General how satisfactorily everything was going at B.C., and it is my pleasure now to echo the common voice that your administration has been most successful. The College which under Divine Providence owes everything to you has won a prestige which, as it has been the effect of its past, is now the guaranty of its future prosperity.<sup>49</sup>

John Boyle O'Reilly, a close personal friend of Father Fulton's, wrote editorially in *The Pilot*:

The removal of the Rev. Robert Fulton, S.J., President of Boston College, and Rector of the Immaculate Conception Church, creates no common feeling of sorrow among Boston Catholics. Father Fulton has grown to be a feature of Boston Catholicity. His name and his person were everywhere respected and beloved. The remarkable influence he possessed, as a spiritual guide and as a friend, is rarely equalled. Under

<sup>46</sup> Joseph H. Farren, "The Young Men's Catholic Association of Boston," *The Pilot*, March 8, 1930, in which the entire poem is printed.

<sup>47</sup> Fulton, *Diary*, Feb. 5, 1880.

<sup>48</sup> Farren, *op. cit.*, If this bust exists today, its whereabouts is not known. Possibly the object was a clay model done by the sculptor to show the friends of Father Fulton what the finished statue would look like; this is rendered likely by an entry made by Father Fulton in his *Diary* on Jan. 15, 1880: "Drawing of the bust won by Peter Keenan . . . talk of turning it into marble. . . ." which supplies an argument to the effect that a statue would take longer than nineteen days to pass from the stage of a preliminary sketch to the finished marble. However, in a description of the college hall on Commencement Day, June 26, 1884, written for *The Stylus* 2 (July, 1884):62, there is mention of "a large bust of Father Fulton" surmounting the bookcase containing the prizes in the rear center of the stage.

<sup>49</sup> Transcribed in Fulton, *Diary*, Jan. 10, 1880.

his wise and temperate direction, Boston College has grown into splendid promise, and the influence of his Order has become respected throughout the city and state. He is necessarily a large figure, socially and intellectually. It seems strange that such a man should ever be removed from a position so well controlled. But the system of his great Order is greater than the personality of its members. . . . Wherever he may go, Father Fulton carries with him the love and respect of Boston; and whatever may be his future, we say that he has built himself into our wall, we shall claim our share of his honors; and in his own heart we believe he must ever feel that he belongs particularly to Boston.<sup>50</sup>

<sup>50</sup> *The Pilot*, Jan. 24, 1880.

## CHAPTER XII

### THE COLLEGE IN THE EIGHTIES

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FATHER O'CONNOR's term in the presidency of Boston College passed smoothly, efficiently, and almost uneventfully. It was not a period of growth in the number of students, which remained just under two hundred and fifty, but two institutions very prominent now in the student life at the college trace their origins to Father O'Connor's regime.

The first of these is the college magazine, *The Stylus*, which was founded in January, 1883, in response to a student petition<sup>1</sup> chiefly by members of the class of 1884. Father Thomas J. Stack, S.J., was the first faculty moderator of the paper.<sup>2</sup> The first staff of the paper was composed of F. J. Barnes, F. A. Cunningham, J. G. Foley, E. A. McCarthy, and J. A. Walsh, editors; P. J. Farley, manager, with T. Hurley and W. P. Cashman as assistants; and D. M. Murphy as treasurer.<sup>3</sup> The format of the magazine during its first decade differed considerably from that adopted later. The original page size was ten by twelve inches, and there were about twelve pages to an issue, exclusive of the tan coated-paper cover. The reading matter was presented two columns to a page, and evidently financial considerations prevented the use of any illustrations. The usual offerings in fiction and poetry occupied the first five pages, followed by editorials, news items ("Domi" column), exchanges, alumni, and notices concerning the various school societies. Advertising, generally

<sup>1</sup> *The Boston Globe* (?) April, 1895. Clipping in Georgetown University Archives (Lamson collection).

<sup>2</sup> *The Stylus*, 6(Oct., 1887):11.

<sup>3</sup> *Ibid.*, 1(Jan., 1883):6.



in the form of "business cards," occupied the final three pages.

The first number of the new magazine was distinguished by the appearance in it of a "christening song" written especially for *The Stylus* by Father Abram J. Ryan, the priest-poet of the South.

Less than two years after its inception, *The Stylus* could boast of a circulation of six hundred copies,<sup>4</sup> which appears remarkably good in view of the fact that the student enrollment for that year was only two hundred and sixty-three. Nevertheless, the editor erroneously estimating the alumni and former students at 1500 in number, felt that these friends could easily double that circulation if they would.<sup>5</sup>

As it was, the paper enjoyed popularity with the students, and was termed by the professional press "unquestionably one of the best college papers published."<sup>6</sup> Moreover, it succeeded, through the ability of its managing editors, in establishing itself on a firm financial footing. When the alterations on the college building were begun in the spring of 1889, however, *The Stylus* found itself without quarters, and was forced temporarily to suspend publication. For over four and a half years, nothing was done to restore it, until in December, 1893, the class of '94, under the faculty directorship of Father Timothy Brosnahan, S.J., finally brought it into being once more.<sup>7</sup> Since that time, although it has come on thin days more than once, it has never suffered another interruption in publication.

#### ATHLETICS COME OF AGE

The second institution established during Father O'Connor's presidency was the Athletic Association.<sup>8</sup> Until this time, ath-

<sup>4</sup> *Ibid.*, 3 (Nov., 1884):6.

<sup>5</sup> *Ibid.* Actually, there were about 125 living alumni at the time. Cf. *Boston College Catalogue*, 1884-1885.

<sup>6</sup> *The Pilot*, Feb. 16, 1884.

<sup>7</sup> *The Boston Globe* (?) April, 1895. Clipping in Georgetown University Archives (Lamson collection).

<sup>8</sup> An exhaustive history of athletics at Boston College has been written by Nathaniel J. Hasenfus in two volumes, the first of which was published by the author in 1944.

letics had not enjoyed any official notice, nor were teams organized in any sport except on a game-to-game basis.<sup>9</sup> This situation was explained by the lack of facilities in the early days of the college; by the fact that Boston College was for day scholars; and, until the middle seventies, by the fact that the upper years of college, from which the boys old enough for intercollegiate competition would be drawn, had not been established. Father Callanan, in his "Reminiscences," recounts some of the attempts at forming baseball teams in the period from 1870 to 1877.<sup>10</sup> The problem of a playing field was solved at various times by the "Fair Grounds" (a field opposite the buildings on Harrison Avenue) and by various fields in the suburbs at "picnic distance" from the college. But there was never an organized effort to train teams and to provide facilities for the games until shortly after the opening of school in the fall of 1883. *The Stylus* reported:

The enthusiasm of some of the students on the subject of athletics has at last found practical expression in the formation of the Boston College Athletic Club. Towards the end of October, a committee consisting of Messrs. T. W. Coakley, '84, J. P. McGuigan and T. J. Hurley, '85, and one or two others, waited upon the President, and obtained his sanction to the organization of an athletic club. The first step being thus successful, the same committee called a meeting of those interested in the question; and, after the usual and necessary preliminaries, the association was formed. The membership is already very large; and the energy shown at the meetings thus far, augurs well for the future. So that, with proper management on the part of the officers, we think great things may now be expected.<sup>11</sup>

Mr. D. Leo Brand, S.J., was appointed the first faculty moderator, and at the "semiannual meeting" of the association, evidently held sometime in February, 1884, the following officers

<sup>9</sup> Cf. *The Stylus*, 2(Sept., 1883):5. Letter referring to Holy Cross game, spring, 1883.

<sup>10</sup> Callanan, "Reminiscences," *The Stylus*, 13(March, 1899):155-157; and Henry C. Towle, "Pioneer Days," *The Stylus*, 11(June, 1897):333.

<sup>11</sup> *The Stylus*, 2(Dec., 1883):18.

were elected: president, T. W. Coakley; vice-president, John H. Hopwood; secretary, Daniel P. Scannell; treasurer, Martin J. Corbett; promoter of athletics, James P. McGuigan. The members numbered forty.<sup>12</sup> In announcing the formation of the Athletic Association, the college catalogue for 1883-1884 stated: "Its object is to encourage the practice of manly sports, and to promote by these the *esprit de corps* of the College Students, who are its members."<sup>13</sup> The first contests played under the auspices of the new association were baseball games; these were reported on by *The Stylus*:

The baseball team has been reinforced by many efficient players. Under Manager Hopwood, it is prepared to do some good work in the field. Already it has defeated the South Boston Athletic Club 14-3, the Roxbury's 15-5, the Adams Academy nine 21-12, and though defeated by the Lynns, it owes its defeat not to the superior playing of its adversaries, but to the superior friendship of the Umpire to that nine. Our greatest victory has been the defeat of the X.Q.Z. Club of Lowell, by a score of 8 to 0. This club is one of the strongest in the state, and the vanquisher of the Lynns.<sup>14</sup>

"The First Annual Spring Games," a field day of track events, was also scheduled by the association for late in May, 1884.<sup>15</sup>

#### FATHER BOURSAUD

Father O'Connor's term in office came to a close on July 31, 1884. He was succeeded by a former professor of Poetry and Rhetoric at the college, the Reverend Edward Victor Boursaud, S.J. When classes reconvened in September, the new president was greeted warmly by the students.

The seeing of a familiar face on the platform and the hearing of a well-remembered voice in the opening speech of the year obviated even a momentary feeling that a stranger had taken hold of the reins of government.<sup>16</sup>

<sup>12</sup> *Ibid.*, 2(March, 1884):43; and the *Boston College Catalogue* for 1883-1884, p. 30.

<sup>13</sup> *Boston College Catalogue* for 1883-1884, p. 30.

<sup>14</sup> *The Stylus*, 2(May, 1884):53.

<sup>15</sup> *Ibid.*, 2(May, 1884):55. <sup>16</sup> *Ibid.*, 3(Nov., 1884):7.

The man they saw before them was a mild-mannered, kindly scholar, an accomplished linguist, and, although only forty-four years old at the time, had already been entrusted with a post of great confidence in the government of the Society of Jesus.

Father Boursaud was born in New York of French parents on September 1, 1840. During his youth, his family had returned to France and there he had received part of his education. On his return to this country, he attended Mount Saint Mary's College, Emmitsburg, Maryland, from which he was graduated in June, 1863. Two months later, August 14, 1863, he joined the Society of Jesus at Frederick, Maryland. After two years of noviceship, he was made professor of classics to his companions in the Juniorate at Frederick, and from 1867 to 1870 he taught poetry at Georgetown. In September of 1871 he commenced the seven years' study of philosophy and theology in preparation for the priesthood at Woodstock College, Woodstock, Maryland. He was ordained in 1877, and in 1878 terminated his theological studies and was sent to Boston College where for one year he taught Poetry, and for the following year, taught Rhetoric. After this he returned to Frederick, Maryland, for a year of ascetical study, and was then selected for the post of secretary to the English assistant on the Jesuit General's staff in Rome — the first American ever to hold this position. He served in this capacity until he was recalled to the United States shortly before being appointed president of Boston College on July 31, 1884.<sup>17</sup>

One of the first tasks he set for himself on assuming office was to remodel the basement of the Immaculate Conception Church, much used by the students of the college as the college chapel. The area was deepened three feet, lengthened, and completely redecorated with most pleasing results.<sup>18</sup>

He was remembered by those who knew him in Boston as devoted to the poor and to workers. A strike of streetcar employees occurred during his term as president of Boston College,

<sup>17</sup> *The Messenger* (New York), 37(May, 1902):577-579; and *Woodstock Letters*, 31(1902):277.

<sup>18</sup> *The Stylus*, 4(Dec., 1885):14-15.



and Father Boursaud manifested his sympathy with the cause of labor by avoiding the streetcars and riding in the strikers' barges.<sup>19</sup> He was extremely popular with the students in the college,<sup>20</sup> but his influence beyond the college walls was not as wide as that of Father Fulton, due perhaps to the fact that he did not share Father Fulton's assertiveness.<sup>21</sup>

During the years of Father Boursaud's administration, the attendance at the college rose slowly but steadily. The year before he took office there were 250 students registered; two years later, he had brought the number to 297, an increase just under 19 per cent.<sup>22</sup>

In the catalogue issued at the end of Father Boursaud's first year as president, mention is made for the first time of the master of arts degree and of the conditions under which it was to be granted:

For the . . . degree of A.M., it will be required that the applicant shall have continued his studies in College for one year, or studied, or practiced a learned profession for two years.<sup>23</sup>

The degree was not, however, conferred on anyone by Father Boursaud, and later was granted only seven times in the history of the college prior to 1913.<sup>24</sup>

#### THE ALUMNI ORGANIZE

In the meantime, a need was felt among the alumni of the college for an organization to bring their numbers together. An

<sup>19</sup> *The Pilot* (?) c. March 18, 1902 (clipping in Georgetown University Archives, Lamson Collection). <sup>20</sup> *Ibid.*

<sup>21</sup> Devitt, "History of the Province; XVI. Boston College," *Woodstock Letters*, 64(1935):409.

<sup>22</sup> "Number of Students in Our Colleges in the United States and Canada," *Woodstock Letters*, 13(1884):425; and 15(1886):352.

<sup>23</sup> *Catalogue of Boston College* for 1884-1885, p. 6.

<sup>24</sup> According to the *Boston College Alumni Directory* for June, 1924, the following seven persons received the M.A. degree prior to 1913: 1877, Edward A. McLaughlin; 1878, James Herrmann; 1879, John F. Cummins; 1890, Michael A. Carroll; 1892, Henry V. Cunningham; 1904, Manuel de Moreira; 1910, William F. Kenney.



editorial writer in *The Stylus* as early as March of 1884 had written:

We feel that if these Alumni would organize, it would materially aid us by making the college more widely known and esteemed, and by infusing a lively and kindlier interest among the older students for us of the present. It would also be the means of bringing about those pleasant annual reunions which do so much to cement friendships begun in early life, and reflect lustre upon the college which was their other home. Such a step, we believe, would not be at this moment premature, and certainly is not impracticable.<sup>25</sup>

The appeal brought some response, but due to the unwillingness of any individual to come forward at this time as organizer, the project was postponed indefinitely.<sup>26</sup> The late Doctor Eugene A. McCarthy, '84, recalled that when he and some other graduates at a later period waited on Father Boursaud to obtain his approval of an alumni association, they found the rector rather skeptical that enough alumni would be interested in organizing such a body to make it worth while. Young Mr. McCarthy and his friends withdrew undiscouraged, and proceeded to sound out alumni opinion by mail. When, some months later, indisputable proof of the graduates' willingness to support such a venture was gathered, it was brought to Father Boursaud, and he at once gave the undertaking his approval.<sup>27</sup>

There were only 136 living alumni of Boston College,<sup>28</sup> but a large number of these met in the spring of 1886 and agreed to form an association, and it was arranged to have the first reunion and banquet at Young's Hotel on June 28 (1886). The success of this initial gathering encouraged the new organization to make the function an annual affair.<sup>29</sup>

The first president of the alumni association was Edward A. McLaughlin, and the first "first-vice-president," was the Reverend

<sup>25</sup> *The Stylus*, 2(March, 1884):37.

<sup>26</sup> *Ibid.*, 2(May, 1884):56.

<sup>27</sup> From a verbal statement of Doctor McCarthy to Father John W. Ryan, S.J., July 9, 1944.

<sup>28</sup> *The Boston College Catalogue, 1885-1886*, Appendix.

<sup>29</sup> *The Stylus*, 4(July, 1886):75.

# EXAMINATION AND EXHIBITION

OF

## BOSTON COLLEGE,

THURSDAY, JUNE 29, 1885.

### MUSIC.

#### EXAMINATION.

The matter assigned for the various classes, is as follows:

For the third class of Humanities, Nepos, Phædrus, Græca Minora, Latin and Greek Grammars.

For the first division of Rudiments, Viri Romæ, Latin and Greek Grammars.

For the second division of Rudiments, Geography, Latin Grammar.

For the third division of Rudiments, Geography, Spelling.

### MUSIC.

#### DECLAMATION.

THE SCHOOL-BOY, . . . . . THOS. J. FORD.  
COROLANUS, . . . . . FRANCIS NORRIS.  
HILDEBRAND, . . . . . VINCENT LAFORET.  
MUSIC, . . . . . GEO. W. LEXSON.  
DUTIES OF PATRIOTISM, . . . . . FRANK McAVOT.

### MUSIC.



FRIDAY, JUNE 30.

# JOSEPH AND HIS BRETHREN.

A SACRED DRAMA,

IN TWO ACTS.

### DRAMATIS PERSONÆ.

JOSEPH, . . . . . H. R. O'DONNELL.  
ASENETHES, . . . . . W. J. CAIN.  
HERSCULES, . . . . . D. McAVOT.  
THANETES, . . . . . V. LAFORET.  
ARAXES, . . . . . F. MCGHREY.  
JUDAH, . . . . . F. J. McAVOT.  
SIMEON, . . . . . J. BARON.  
BENJAMIN, . . . . . T. J. DEKENT.  
LEVI, . . . . . F. W. NORRIS.  
ZABULON AND OTHERS, . . . . . A. J. MAHER, &c.

### MUSIC.

#### DISTRIBUTION OF PREMIUMS.

### MUSIC.

The Exercises will begin at halfpast seven, on both evenings. Entrance from James Street, between Washington St., and Harrison Avenue.



Programs of the first commencement exercises at Boston College

# A GRAND FAIR

IN AID OF THE

## BOSTON COLLEGE.

AND THE

Church of the Immaculate Conception,

WILL OPEN IN THE

## BOSTON MUSIC HALL,

October 15, 1864.

Donations in aid of the Fair, either in Articles or Money, will be gratefully received by either of the Managers, or at the College in Harrison Avenue.

The Fair will be under the management of the following gentlemen:

FRANCIS McLAUGHLIN, Exchange street  
HUGH CARLEY, Freeman & Carey.  
MICHAEL DOHERTY, Union Square.  
JOSEPH A. LAFORME, N. Reggio & Co.  
C. A. LINEMANN, Franklin street.  
HUGH O'BRIEN, Shipping List.  
WM. S. PELLETIER, Roxbury.  
J. H. WILLCOX, Chester Square.

The Tables will be under the direction of the following Ladies, to whom contributions may be sent:—  
CATHEDRAL TABLE, Miss C. Bradley and Miss M. A. Cassidy.

ST. MARY'S CHURCH TABLE, Mrs. M. Carney.  
ST. MARY'S SUNDAY SCHOOL TABLE, Miss G. Crowley.

ST. PETER AND ST. PAUL (South Boston), Mrs. Anthony Kase.  
GATE OF HEAVEN (South Boston), Miss Kate Sullivan.

ST. JOSEPH'S (Roxbury), Mrs. Col. Guiney.  
REFRESHMENT TABLE, Mrs. Dr. Hartnett, Miss M. A. Crean.

MRS. WILLIAM MONTGOMERY'S TABLE.  
TRINITY CHURCH TABLE, Mrs. B. Elchborn and Mrs. J. Fandel.

COMBINATION TABLE, Mrs. A. A. Thayer.  
ST. STEPHEN'S CHURCH TABLE, Miss Catherine Toomey.

ST. VINCENT'S CHURCH TABLE, Mrs. James Riley.  
MRS. CARNEY AND MISS REGGIO'S TABLE.  
MISS HELEN DAVIS'S TABLE.

COLLEGE TABLE, Mrs. T. Fegan.  
FLOWER TABLE, Mrs. J. Galvin.  
IMMACULATE CONCEPTION TABLE, Mrs. Lennon and Mrs. Ingalls.

OUR LADY'S TABLE, Mrs. A. McAvoy.  
MRS. T. C. MERRILL'S TABLE.  
MRS. F. NIEBERLICH AND MRS. HENRY PRAFF'S TABLES.

MRS. M. J. WARD AND MRS. L. COLEMAN'S TABLE.  
MARRIED WOMEN'S SOCIETY TABLE, Mrs. T. Brady, and Miss Florence Lyman.

YOUNG WOMEN'S SOCIETY TABLE.  
SUNDAY SCHOOL TABLE.  
ALTAR BOYS' TABLE.

FISHING POND, Miss Maggie Mooney.  
A NEWSPAPER will be published during the Fair giving a full description of the different tables, list of drawings, and other reading matter, with ample space, also, for advertisements. It is intended to distribute 30,000 copies of this paper gratuitously, making it a most valuable medium of advertising. Advertisements can be left at the "Shipping List," at No. 23 Central st.

1619

# A GRAND FAIR

IN AID OF

## Boston College

AND THE

Church of the Immaculate Conception,

HARRISON AVENUE,

Will be holden in the

## BOSTON MUSIC HALL,

From MONDAY, April 4th, 1864, to SATURDAY, April 16th, inclusive.

Contributions of money and articles for the Fair are respectfully solicited, and can be sent or delivered personally to either of the Committee, whose names are given below, to any authorised Collector, or to the Pastor at the College.

The object of the Fair is one which should interest every Catholic in the diocese, and it is hoped that all will co-operate in making it successful.

JOHN BAPST,

President of Boston College, and Pastor of the Church of the Immaculate Conception.

In connection with the Fair, there is now in progress

### A Grand Combination Raffle

for three CHICKERING PIANOS, tickets to which (at \$3 each) can be obtained at the ware rooms of Chickering & Son, 246 Washington street.

Oliver Ditson & Co's Music store, 277 Washington st.  
Henry Tolman & Co's. " " 291 Washington st.

Patrick Donahoe's Bookstore, 23, Franklin street, or from either of the Committee.

Each ticket gives the holder a chance to draw

### A GRAND PIANO,

A SEVEN OCTAVE ROSEWOOD SQUARE PIANO, or, a 6½ OCTAVE ROSEWOOD SQUARE PIANO, each of which will be as good an instrument as can be made by Chickering & Sons, whose Pianos are surpassed by those of no other makers in this country or in Europe.

JOS. A. LAFORME, No. 31 Central wharf.

HUGH O'BRIEN, No. 23 Central street.

JOHN H. WILLCOX, No. 29 Chester square, } Com.

F. McLAUGHLIN, No. 28 Exchange street.

P. H. POWERS, No. 17 Milk street.

Notices of Grand Fairs in aid of Boston College

Thomas I. Coghlan, '78.<sup>30</sup> A complete list, as far as is known, of the officers during the first years will be found in the appendix.<sup>31</sup>

### THE CONFEDERATE VETERAN

On August 5, 1887, Father Boursaud terminated his period in office and was succeeded in the presidency of Boston College by the Reverend Thomas H. Stack, S.J., remembered as the founder of *The Stylus*, and at this time, a popular professor of Physics and Chemistry.

Father Stack's life had been an interesting one. He was born July 3, 1845, near Union, Monroe County, Virginia (now West Virginia), and early showed promise of unusual intellectual ability. One of his early teachers was a son of the celebrated Orestes Brownson. At the age of fourteen his father placed him in the Virginia Military Institute at Lexington, where his capacity for hard and continuous study brought him to the top of his class even against excellent competition. It was here that he began to manifest the extraordinary gifts of personality which his acquaintances found so charming in later life; his even temper, considerateness, and natural, affectionate disposition marked him out from the crowd even as a young man. Unfortunately, the times in which he was growing up were troublesome ones, and his schooling was suddenly interrupted at the age of sixteen by the outbreak of the Civil War. Young Stack immediately enlisted in the army of the Confederacy, and served the four years of the war, first as an artilleryman, and later in the Signal Service Corps. His four years' campaigning furnished him in afterlife with an inexhaustible fund of story and anecdote which he used to enliven his class periods at the college;

<sup>30</sup> *The Boston Daily Globe*, June 29, 1886. The newspaper article described Mr. McLaughlin as belonging to the class of 1871. There was no graduating class in that year nor for six years afterward, but in 1871 Mr. McLaughlin finished as much of the course as was offered in the college at the time, and completed the work for his A.B. degree the following year at Loyola College, Baltimore. In 1877, he was awarded the degree of Master of Arts in the first conferring of degrees at Boston College.

<sup>31</sup> Cf. Appendix "C."

one of his pupils recalled afterward being particularly impressed with Father Stack's vivid account of his return home at the end of the war.<sup>32</sup>

Soon after the restoration of peace, the young soldier attended a mission given at Staunton, Virginia, by the famous preacher, Father Bernard Maguire, S.J., president of Georgetown College, and from that time on, his ambitions centered upon serving in the army of Christ as a Jesuit. As his first step in preparation for this goal, he entered Georgetown College in September, 1866, and for two years took all the scholastic honors for which he was eligible.

On September 1, 1868, he entered the Society of Jesus, and after completing the regular course of studies, was assigned for his teaching period to Holy Cross College, Worcester, and later (1876), to Boston College as professor of Physics. In the summer of 1878, he returned to Woodstock for his four years of theology and ordination to the priesthood. In 1882 he was sent once more to Boston College for a year (during which time he established *The Stylus*), and then spent a year in the study of ascetical theology, followed by two years at Georgetown College and Alexandria, Virginia, recuperating his health, before coming back to the physics classroom in Boston once more in 1886.

The news of his appointment as president of the college in the summer of 1887 was greeted with joy by the students who knew him, but their pleasure was short lived, because Father Stack was taken ill on August 22, seventeen days after his appointment, and on August 30, he died.<sup>33</sup>

#### FATHER RUSSO, SEVENTH PRESIDENT

Because of the suddenness of this loss, there was not time before the beginning of school to go through the lengthy formalities connected with the selection of a new president of the

<sup>32</sup> Florence J. Halloran, "In Memoriam: Thomas H. Stack, S.J.," *The Stylus*, 6(Oct., 1887):2.

<sup>33</sup> Halloran, *op. cit.*, pp. 1-3; *Woodstock Letters*, 16(1887):317-319; *Catalogus Provinciae Marylandiae S.J., passim*; *Catalogus Provinciae Marylandiae Neo-Eboracensis*, 1881 et ff., *passim*.



college; therefore, a vice-rector was appointed to carry on temporarily the administration of the college. Father Nicholas Russo, S.J., a professor of Philosophy at the college, of whom mention has been made previously (p. 128), thus became vice-rector and seventh president of Boston College.

Father Russo was born April 24, 1845, at Ascoli in Italy. His father was a prominent physician and intended that young Nicholas would follow in his footsteps; the boy, however, had his own ideas concerning his future. For a long time he had entertained the idea of becoming a Jesuit, but fearing that his parents would not consent, he ran away from home August 8, 1862, at the age of seventeen, and went to France where he attempted to enter the Society. The Fathers of the Society would not receive him under these conditions, but parental consent was finally obtained and he was allowed to enter the novitiate. His early studies and a teaching period were spent in France, but in 1875 he was sent to the United States to make his theological studies at Woodstock College. He was ordained in 1877, and afterward sent to Boston (September, 1877) to teach Logic and Metaphysics at Boston College.

As a student, his scholastic record had been a brilliant one, and now as a teacher and writer he lived up fully to this early promise.<sup>34</sup> He was the first member of the Boston College staff to write a book while connected with the institution; three scholarly works on philosophy and religion coming from his pen during the years 1885-1890.<sup>35</sup>

As a professor of philosophy he had been somewhat stern, but with a sternness which was beneficial to those being taught. He

<sup>34</sup> Anon., "Father Nicholas Russo," *Woodstock Letters*, 31(1902): 281-285.

<sup>35</sup> Father Russo's works were:

- (1) *Summa Philosophica juxta Scholasticorum Principia, complectens Logicam et Metaphysicam* (Bostoniae: Apud Thomas B. Noonan et Socium, 1885).
- (2) *The True Religion and Its Dogmas* (Boston: Thomas B. Noonan & Co., 1886).
- (3) *De Philosophia Morale Praelectiones* (Neo-Eborace: Benziger Fratres, 1890).

considered neglect of study or waste of time by his pupils as almost unpardonable, but he was a just man, kind, self-sacrificing, humble; and these were the qualities that were remembered by a great number of Boston priests of the period, who had received their first introduction to philosophy in his classes.<sup>36</sup>

### THE RETURN OF FATHER FULTON

Father Russo's term of office was brief and uneventful. On July 4, 1888, less than a year after taking over the presidency, he was relieved by Father Fulton, who returned after an interim spent in filling positions of great trust in the government of the Society of Jesus. Since leaving Boston, Father Fulton had been successively rector of St. Lawrence's Church (now St. Ignatius Loyola Church), New York; Rector of Gonzaga College, Washington, D. C.; then Provincial of the New York-Maryland Province of the Society of Jesus. While in this latter post, he was summoned to Europe to participate in a general congregation of his Order, and in 1886 was sent by the Jesuit General to Ireland as "Visitor" (Inspector General) to the Irish Province of the Society.<sup>37</sup>

For several years prior to Father Fulton's second coming to Boston, the question of adequate room for the growing college had been much discussed. There were two considerations which now urged immediate action upon Father Fulton; the first was the insistent demand of the archbishop of Boston that an independent "high school" be formed to take the place of part of the seven-year European plan which was then in force, to cope with the rising popularity of the public "high schools," and to provide a terminal course for those students who did not wish to continue beyond the first four years. The second reason, also put forward by the archbishop, was the need of a well-designed and independent four-year commercial course.<sup>38</sup>

<sup>36</sup> Cf. *The Stylus*, 16(May, 1902):164-165.

<sup>37</sup> *Catalogus Provinciae Marylandiae-Neo Eboracensis*, *passim*. Also: "Father Robert Fulton; a Sketch," *Woodstock Letters*, 25(1896):109-110.

<sup>38</sup> "Historia Collegii Bostoniensis, pro anno 1889." Manuscript report in Latin written for the Jesuit General and Provincial, Maryland S.J., Provincial Archives, under "Litterae Annuae — Collegium Bostoniense."

Neither of the suggested changes was entirely new to the college. The four years of high school, or a close equivalent, had been offered under another name for years; the fact, however, that they were not administratively distinct from the college years was now considered a disadvantage. A commercial course of a kind had been offered previously, but it had been an insignificant branch of the regular school, perhaps considered a refuge for the less capable in the standard arts course; the numbers following the commercial subjects certainly were never very large. The reasons given to the archbishop for not acceding to his request at once centered on lack of classroom and office space.<sup>39</sup>

To these arguments for a new building, which were drawn from the needs of the school itself, may be added another extrinsic reason, very close to the heart of Father Fulton: the pressing need for enlarged quarters for the Young Men's Catholic Association.

In the light of all these considerations, therefore, Father Fulton placed the enlargement of the school building first on his list of agenda upon taking office. Fortunately for this cause, he had a large number of friends who were willing to undertake the management of a drive to obtain funds; in addition to this, he made appeals to the congregation of the Immaculate Conception Church, and enlisted the enthusiastic aid of the Young Men's Catholic Association, and when ordinary means threatened to be inadequate, he had resort, against the advice of some, to a "fair," to bring the amount up to the desired \$125,000.<sup>40</sup>

#### FURTHER EXPANSION

These means were successful, and work was begun on the James Street building in the spring of 1889.<sup>41</sup> The plan was to extend the building in the direction of Newton Street at one end and in the direction of Concord Street at the other. Roughly, this

<sup>39</sup> *Ibid.*

<sup>40</sup> *Ibid.*, and *Woodstock Letters*, 18(1889):114.

<sup>41</sup> Anon., "Boston College, Its History and Influence," *Donahoe's Magazine*, 29(Jan., 1893):68.

would increase the frontage on James Street from about 150 feet to some 250 feet.

While the excavations were being made on the Newton Street side, the unearthing of several coffins served to remind the Fathers that that section of the property had once been a paupers' burial ground.<sup>42</sup>

The work was held up considerably by strikes among the workmen which occurred in May, 1889, and the alterations were consequently not completed until the spring of the following year.<sup>43</sup> In addition to the changes made in the main school building, the opportunity was taken to enlarge the connecting passageway from the priests' house on Harrison Avenue to the college building on James Street. This was enlarged to twice its width<sup>44</sup> to provide additional living quarters for the faculty, more library room, and a faculty dining room.

A description of the finished project, written by one of the scholastics attached to the college within a few weeks of the time it was completed, is valuable for the comparison it makes between the new and the old:

The building now forms a "T," the residence facing Harrison Avenue, the college building running along James Street. The length of the first, from the front to the college building, is perhaps 90 feet, while the latter forms an imposing structure of some 250 feet, with three projecting door-ways; one for the college boys, one to admit its present few and future numerous pupils to the High School, the third forming at once the entrance to the Young Men's Building and the College Hall. All the buildings are now of the same height — four stories, not counting the valuable basement, and the attic. . . . The middle building wants but 15 feet or so of being as wide as our residence is long, and the college building takes in all the ground from half-way behind the church to the little alley beyond the once famous garden.

<sup>42</sup> *Woodstock Letters*, 18(1889):256. Henry C. Towle recollected seeing workmen removing coffins from the tract before the Immaculate Conception Church was built (cf. p. 89 of text).

<sup>43</sup> Anon., "Boston College, Its History and Influence," *Donahoe's Magazine*, 29(Jan., 1893):68.

<sup>44</sup> *Woodstock Letters*, 18(1889):256.



[As one enters] the college proper . . . on the right, the first door opens into the Lecture Hall which comfortably seats all our boys when they assemble to listen anxiously to the result of their month's work. . . . The other door of the hall lets us out on the lower college corridor, which extends from the High School building behind the church to the Young Men's Gymnasium. . . . The new class room in the English High School . . . is just behind the church and separated from it by only a narrow alley.

[On] the next floor [is] the second beautiful room of the English High School and the new Music Room . . . two stories high. . . . On the upper college corridor, we have the class rooms of the rhetoricians, of the grammarians, and beyond, of the poets and philosophers in the intermediate building.

The library is on the third floor, filling three rooms along the Newton Street side of the middle building. . . . At the end of the library corridor a door admits us into the new College Hall. Here there have been considerable changes. The stage, now at the end of the hall, opposite where it was last year, is fitted up with new scenery . . . the gallery is not, after all, to prove such an eyesore as we feared. The hall will seat 1600.

The topmost floor of the Young Men's Building [contains] a Senate Chamber . . . about 60 feet square. Below this the library is to be placed. The rooms below this are recreation rooms; that on the first floor and that in the basement forming one high apartment for the Gymnasium. This part of the building is not yet completed.<sup>45</sup>

All critics, however, were not enthusiastic in their appraisal of the alterations. Father Devitt, who succeeded Father Fulton in the presidency of the college, wrote:

The result [of the alterations] in the connecting building at least, was a combination of structural mistakes: dark corridors; extravagantly large and inconvenient dwelling-rooms; a library in separate sections; and a dining hall in the cellar.<sup>46</sup>

<sup>45</sup> Letter of A. J. E. Mullen, S.J., to the editor of the *Woodstock Letters*, dated April 6, 1890, printed in *Woodstock Letters*, 19(1890):192-196.

<sup>46</sup> Edward I. Devitt, S.J., "History of the Maryland-New York Province; XVI. Boston College," *Woodstock Letters*, 64(1935):410.



According to Father Devitt, the basic cause of all these defects was the decision to place the designing and construction of the new additions in the hands of one of the lay brothers of the community, rather than in the care of a professional architect.<sup>47</sup>

### DIVISIONS PROJECTED

The enlarged building facilities, however, were but one contribution which Father Fulton made to a growing Boston College during his second term in office. Another change, no less important, was the introduction of an English "high school," which has already been mentioned in passing, and which was begun in September, 1889, at the request of the archbishop. This is the first mention of the term "high school" used officially in connection with this institution, and in the beginning was employed exclusively to designate the four-year English or commercial course, as distinct from the seven-year classical course which led to the A.B. degree. Father Fulton described this course in a letter written to John Boyle O'Reilly on August 8, 1890, two days before the poet-editor's sudden death:

Some time ago our venerable Archbishop suggested to me that it would be desirable, if the lads finishing the Grammar Schools, even those not intended for a classical course, should attend the College for a few years, more especially for the sake of religious instruction and training, of which their schools had so far imparted none.

The parochial system is expanding daily; but the parishes will not be able to support a High School apiece, and here is, at present, the only place where a High School can be established. Surely Catholic education is not to stop with the Grammar Schools. There will be need of a Normal School to furnish male teachers for the parish schools, and here that need may also be supplied.

By the great liberality of the people of the diocese, I was able to prepare sufficient accommodations; and I opened, last September, the classes of the first year of a four years' course.

<sup>47</sup> Devitt, "History of the Maryland-New York Province . . .," manuscript, with material omitted in the published version, Georgetown University Archives. MS., p. 21.

I received only such as had the amount of information to be expected of scholars creditably completing the course of the Grammar Schools.

Next September some of that class will have been promoted to the second year of the course, and a new first year's class begun. Last year, lads were offered to me whom I could not receive because they had gone beyond the studies of the first year, and had no classes for them. Next year I will receive for the classes of the first and second year.

Reference to our catalogue will show that the course is very strong, stronger I think than in the English High School.<sup>48</sup> There is a review of grammar, in which I find the boys from the Grammar Schools strangely deficient, a study of type-writing, stenography, book-keeping, rhetoric, a complete course of mathematics, French, German, logic, metaphysics, ethics, and finally graduation as B.S.<sup>49</sup>

Of course, the best programme will amount to nothing unless ably carried out. Next year, as far as I can now forecast, I shall have as aids, Mr. Korman, who distinguished himself first in this College, and then completed a long course in Germany, where studies are strongest; Messrs. Gartland and Drum, both among the most honored of our graduates. I re-

<sup>48</sup> This reference is obscure. It probably means that the improved course which the archbishop refers to as the "high school course" was better than the course which for the previous ten years had been offered as that of the "English department." An examination of the curriculum as outlined in the pertinent catalogues shows some additions to the "new high school" course, over the former "English department" course, but these do not appear to be essential changes. And it must be noted that the catalogue of the college never took cognizance of any change in *title* of the 1879 "English department" courses. Even after the 1889 *high school* was announced, the catalogue continued to list the usual "English department" offerings, with only the appended notice that after the completion of the course, the B.S. degree would be conferred (cf. *Catalogue*, 1890-1891, p. 14). The *Catalogue*, 1895-1896, p. 11, uses "High School" for the first time: "The course consists of four years, during which the student is engaged in the studies of an English High School."

<sup>49</sup> The degree of B.S., as mentioned in the preceding footnote, was offered for the completion of the English course for the first time in the catalogue of 1889-1890. Granting the degree for four years' work beyond grammar school seems a very extraordinary procedure, and as far as can be determined now, was conferred after the inception of the "high school English" course on only three persons and on three separate occasions (cf. *Boston College Alumni Directory*, June, 1924, pp. 57-60). The catalogue of 1895-1896 announced that a degree was no longer given for the course, but in its place, a diploma of graduation (*Catalogue*, 1895-1896, p. 11).

serve for myself the instruction in religion.

The fabulous Mrs. Glasse needed the hare before she could cook it. We cannot educate boys unless we get them.

I have appealed successfully to the Catholics of Boston for money to educate. It were a most illogical procedure — *quod longe absit a nobis* — to give money and then refuse boys. Therefore, I appeal once more in behalf of a course in which, unless I deceive myself, the good of the Catholic public is greatly concerned.

ROBERT FULTON, S.J.<sup>50</sup>

This letter does not answer all the questions concerning the evolution of the high school course at Boston College which one might wish to ask. However, a few features of the picture emerge when all the information available is considered. Thus, it is clear from the various catalogue announcements that Archbishop Williams requested the formation of an "English Course" at Boston College, which was instituted in September of 1879.<sup>51</sup> This was a four-year course emphasizing English, Bookkeeping, and various branches of Mathematics.

Second, it is clear that the archbishop sometime prior to September, 1889, asked that a high school be inaugurated to provide for graduates of parochial schools, and that Father Fulton planned such a high school,<sup>52</sup> and, according to the letter quoted above, opened it and urged attendance at it.

Furthermore, the archbishop himself publicly announced in 1890:

I desire that numbers of young men of the class who now obtain from the high schools all the education they require for use through life, without attending professional schools, should pass two or three years within the walls of this [i.e., Boston] college, thence to go out and stand forth as noble examples of Catholic citizens.<sup>53</sup>

<sup>50</sup> *The Pilot*, Aug. 16, 1890.

<sup>51</sup> E.g., *The Boston College Catalogue*, 1881-82, pp. 3 and 12.

<sup>52</sup> *Woodstock Letters*, 18(1889):114, "Fr. Fulton has already received \$25,000 to aid him in carrying out a plan recently set before the Catholics of Boston. The plan includes . . . a Catholic high school (for graduates of the parochial schools) . . ."

<sup>53</sup> *The Pilot*, Oct. 25, 1890.

*The Pilot* account continues, after giving the above quotation:

He spoke of the provision begun here in the English High School, established last year by Father Fulton for just such young men; and hoped that ere long 600 or 800 youth would enter annually to receive the training that the Jesuits are so competent to give and which ensures to Boston and America good citizens.<sup>54</sup>

It is also clear from an examination of the attendance records at the college, that the hope of 600 or more youths following the English course was never realized. The school year 1889–1890, which witnessed the beginning of the reformed English high school division, saw only 26 pupils out of a school population of 315 enrolled in the English course;<sup>55</sup> the following year there were 31 in the English course, out of 334 pupils in the school.<sup>56</sup> The next year (1891–1892), only 26 out of 360<sup>57</sup> enrolled in the English course. The number dropped to thirteen in 1895–1896,<sup>58</sup> and in the catalogue of 1896–1897, the course had become a branch of the preparatory division.<sup>59</sup>

In the meantime, the terminology describing the classes had gone through an evolution. Until the publication of the 1894–1895 catalogue, the description of courses and textbooks was simply headed: "Course of Studies in the Classical Department"; in 1894–1895, a division was made in listing the classes for the coming year (1895–1896), and the following were termed "Preparatory Classes"; Rudiments (second division and first division); third class of Grammar; second class of Grammar.<sup>60</sup>

Another step in the direction of separating the secondary school and the college classes was taken in the college *Catalogue*, 1896–1897, when the phrase "Preparatory School" was used in

<sup>54</sup> *Ibid.*

<sup>55</sup> *Woodstock Letters*, 19(1890):441.

<sup>56</sup> English enrollment by count in the *Catalogue*, 1890–1891, pp. 17–25; total enrollment, from *Woodstock Letters*, 20(1891).

<sup>57</sup> English enrollment by count in the *Catalogue*, 1891–1892, pp. 15–24; total enrollment, from *Woodstock Letters*, 21(1892).

<sup>58</sup> *Catalogue*, 1895–1896, p. 64.

<sup>59</sup> *Ibid.*, 1896–1897, p. 36.

<sup>60</sup> *Ibid.*, 1894–1895, pp. 21–25.



describing the lower classes for the school year 1897-1898.<sup>61</sup> In September, 1898, the distinction between the college and the preparatory school was further emphasized by the introduction of separate entrances to the building for the two divisions.<sup>62</sup> In this connection, it must be noted that both classical and English classes were embraced in the category of "Preparatory School." This point is important in answering the question: "When was Boston College High School begun?" As may now be seen, some distinctions are necessary in making a reply to that question.

If by "high school" is meant the early classes in the course, then the high school existed from September, 1864, on. If the question is intended to ask when the term "high school" was first used in connection with the lower classes at Boston College, another distinction must be made: the term "high school" was used off and on in a vague sense in connection with the English Course from September, 1889, on; in the strict sense of indicating all the preparatory classes, classical and English, it was not employed until 1903.<sup>63</sup>

#### FATHER FULTON'S FAREWELL

In the meantime, the task of gathering the money necessary for the new building operations, and the worries and criticism attending the construction itself, was taking its toll of the already fragile health of Father Fulton. He had the gratification of witnessing a marked increase of pupils entering the college in September, 1890, which brought the enrollment to a new high of three hundred and fifteen.<sup>64</sup> He mapped out plans for the current year and set them in motion, but found the severe rheumatic complaint from which he suffered growing worse as time went on. Samples of his handwriting at this period which are

<sup>61</sup> *Ibid.*, 1896-1897, p. 31.

<sup>62</sup> *The Stylus*, 12(1898):441.

<sup>63</sup> First official use of the term "high school" in describing the entire preparatory division occurred in the *Catalogue*, 1903-1904, p. 34, in a statement outlining admission requirements in the college department. Up to that time, the phrase "preparatory school" had been used.

<sup>64</sup> "Number of Students in our Colleges in the United States and Canada, October 1, 1890," *Woodstock Letters*, 19(1890):441.



preserved in the Boston College Library archives give eloquent testimony of the heroic efforts he was obliged to make even to write the briefest note. Despite this handicap, he had composed and preached the eulogy at the funeral of John Boyle O'Reilly, in August,<sup>65</sup> and had been celebrant at a Solemn Mass of Requiem for the poet attended by all the students of the college in the latter part of September.<sup>66</sup>

On the evening of October 15, 1890, a date which marked the fifteenth anniversary of the founding of the Young Men's Catholic Association of Boston College, the new wing of the building to be devoted to the association was formally opened. Archbishop Williams, former Mayor P. A. Collins, and Father Fulton were the speakers on the occasion.<sup>67</sup> This function, which was the crowning of his long labors in behalf of that organization, was to be the last he ever attended in Boston. The following morning he left the city for Hot Springs, Arkansas, in quest of his health.<sup>68</sup>

When no improvement in his condition was evident by mid-winter, the Provincial decided to appoint a vice-rector to assume management of the college, and chose for the post a professor of philosophy at Holy Cross College, Worcester, Father Edward I. Devitt, S.J. This priest recorded in his diary under date of January 8, 1891, that the Provincial (Father Campbell), who was making his yearly visitation at Holy Cross, had spoken to him that afternoon of going to Boston as vice-rector. He respectfully protested against the idea, but on the following day he learned that his objections had been overruled and that he was to go to Boston that very afternoon. The appointment came as a complete surprise to his fellow Jesuits, "no one having any inkling of it either at Worcester or Boston."<sup>69</sup>

It is a commentary on the college's position and influence in the eyes of non-Catholic Boston that the change of presidents

<sup>65</sup> *The Pilot*, Aug. 16, 1890.

<sup>66</sup> *Ibid.*, Sept. 27, 1890.

<sup>67</sup> *Ibid.*, Oct. 25, 1890.

<sup>68</sup> *Ibid.*

<sup>69</sup> Manuscript Diary of Fr. Edward I. Devitt, S.J., preserved at Georgetown University Archives.

received no mention at all in the columns of the *Boston Daily Advertiser*, and merited only forty-one words at the bottom of page six in the *Boston Evening Transcript* three days after the appointment.<sup>70</sup>

Father Devitt's temporary status of vice-rector was changed to that of full rector and president of the college by the Jesuit General, Father Anderledy, on September 3, 1891.<sup>71</sup>

The passing of Father Fulton from the Boston scene definitely marked the end of an era.

<sup>70</sup> *Boston Evening Transcript*, Jan. 12, 1891.

<sup>71</sup> Anderledy ad Devitt, Sept. 3, 1891, Georgetown University Archives, Devitt papers.

## CHAPTER XIII

### *GROWING IS DONE SLOWLY*

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EDWARD IGNATIUS DEVITT was born in St. John, New Brunswick, November 26, 1840. While he was still young, his family moved to Boston, and settled in St. Mary's parish in the North End of the city, where he attended the public schools and, in 1857, graduated with honors from Boston English High School. He attended Holy Cross College, Worcester, for two years, then applied for admission into the Society of Jesus. The Provincial, Father Villiger, accepted the young postulant and instructed him to enter the Jesuit novitiate at Frederick, Maryland, July 28, 1859. Four years later, young Mr. Devitt was sent to teach at Gonzaga College, Washington, D. C., where he later recalled, among other experiences in the nation's capital at war, that he was selected to march in Lincoln's funeral procession with a delegation of boys from Gonzaga. When he had completed six years of teaching, he was sent to the Jesuit seminary at Woodstock, Maryland, the September (1869) it opened, to commence his studies of philosophy and theology. After his ordination, he taught philosophy at Woodstock and at Holy Cross College, before coming to Boston as rector of the college in 1891.

He is remembered as a quiet, studious man, more designed by nature for sustained periods of reading and patient research than for the active management of a large institution, and the constant meeting with people which the duties of an executive demand. This natural inclination to avoid the "market place"

throughout life was increased, or perhaps explained, by the handicaps which he bore in the form of extremely poor hearing, and poor eyesight.

His chief interest, apart from his teaching, was the study of Maryland colonial history and American Catholic Church history. He gathered and arranged a large amount of material which today awaits the attention of some other scholar in the Georgetown University Archives. Some of his studies were published privately in the *Woodstock Letters*, including the only attempt made to date toward a history of the Maryland and New York Provinces of the Society of Jesus.<sup>1</sup> After a long life devoted to the classroom and to research, he died at Georgetown University, Washington, D. C., January 26, 1920.<sup>2</sup>

### THE COLLEGE LIBRARY

While president at Boston College, Father Devitt gave particular attention to the development of the library. Up to that time, since the library was the least urgent demand made on a very limited college budget, it had suffered from neglect. How this book collection was begun, and what changes of fortune were visited upon it, are described in a short history of the library written by Father Devitt himself for the 1893-1894 issue of the college catalogue.<sup>3</sup>

He explains, in this history, that financial conditions at the inception of the college did not permit the commencement of an adequate library. The first gift of books was made over a

<sup>1</sup> Father Edward I. Devitt, S.J., "History of the Maryland-New York Province," *Woodstock Letters*, serially from Vol. 60, No. 2 (June, 1931), until Vol. 65, No. 2 (June, 1936).

<sup>2</sup> "Father Edward I. Devitt, 1840-1920," *Woodstock Letters*, 50 (1921):58-64.

<sup>3</sup> Authorship of this article appears indicated by a passage in Father Devitt's manuscript history of the college, omitted in the printed version. He wrote: "It is characteristic of the Rector of that time [e.g., Father Devitt himself] that there appeared in the College Catalogue of 1893-94 a monograph of the college library. . . ." (the manuscript version of the history of Boston College is preserved in the Georgetown University Archives, Washington, D. C.).

decade before the college opened by the Reverend Joseph Coolidge Shaw, S.J., who after his conversion went abroad and with the money supplied him by a well-to-do father, bought many volumes in Paris and Rome.

A second patron of the library was Colonel Daniel S. Lamson of Weston, Massachusetts, who gave more than a third of his own personal library to the college, and in 1865 transferred to the Trustees of Boston College a Proprietor's Share of the Boston Athenaeum which he had inherited from his father.<sup>4</sup>

In 1875, a secular priest, the Reverend Stanislas Buteux, bequeathed his collection of five thousand volumes to Boston College. The gift assumed a new value when one learned that the donor was an invalid through much of his life, and in straitened financial circumstances, who gathered this library with discrimination and at great personal sacrifice with the intention of presenting it one day to the Jesuit Fathers. Thanks to Father Buteux, the college library was enriched with full lines on slavery, the Civil War, and education, as well as with long files of periodical literature.

Another priest of the Boston Archdiocese, Father Manasses P. Dougherty, left his library, strong in Irish history and biography, to the college. In 1882, the library acquired the books of the recently deceased Robert Morris, Esq., which aided immeasurably in the departments of English and American literature. Other donations were made, and accessions by purchase, on a modest scale, were finally authorized.

Until 1876, the library had rather restricted quarters in the small connecting building, but when this section was enlarged by Father Fulton in that year, provision was made for adequate housing of the books on hand at the time. In the years that immediately followed, Father Russo, who acted as librarian, and Father Francis Barnum, later a missionary in Alaska, did much

<sup>4</sup> Share No. 393 was first purchased by John Lamson in 1845, and bequeathed to Daniel Sanderson Lamson in 1859, who made a gift of the share to Boston College in 1865. This transaction is noted under the number of the share in an appendix to *The Influence and History of the Boston Athenaeum from 1807 to 1907* (Boston: The Boston Athenaeum, 1907).



to make the library's holdings available by instituting an accurate card index.

When the alterations of the years 1889-1890 took place, the library, strangely enough, was forgotten, and the collection had to be divided and housed in various rooms. Father Devitt, on becoming rector, succeeded in enlarging the number of books by some 25 per cent, and did what he could to provide accessible space for them. In May, 1894, the college was in possession of 28,319 volumes "arranged in 137 cases, distributed over three rooms."<sup>5</sup>

Among other improvements made during Father Devitt's term in office was the enlargement of the science departments. A chronicler in the *Woodstock Letters* wrote:

A roomy cabinet has been added to the new science lecture rooms. Several additions to the collection of instruments have been made during the year, among them a fine Polariscopes, imported from Paris. The class of astronomy used the telescope very frequently during the year. This instrument, made by Clark, last year, will now be employed in the study of variable stars. Physics, mechanics, chemistry, astronomy, and geology, seem to be a task rather heavy for the young intellects, to be all taught during the graduating year, and a change, therefore, is now being contemplated.<sup>6</sup>

In 1890, the college debating society took the name: "The Fulton Debating Society" under Mr. A. J. Mullen, S.J., as moderator, and an orchestra was organized among the students by Father Buckley, during the school year 1890-1891. A dramatic society, which called itself the "Boston College Athenaeum," was organized the same year (1890-1891) under Mr. Mullen, S.J., to take over the Thespian chores until then performed by members of the debating society.<sup>7</sup> A natural history club, called the "Agassiz Association," was formed among the students in October of 1892, under the direction of Father Fullerton. The college

<sup>5</sup> *The Boston College Catalogue*, 1893-1894, pp. 18-21.

<sup>6</sup> "Varia: Boston College," *Woodstock Letters*, 20(1891):295.

<sup>7</sup> *The Boston College Catalogue*, for the years 1890-1891; 1891-1892; 1893-1894.

magazine, *The Stylus*, which had suspended publication in 1889, resumed publication as a monthly with the issue of December, 1893, under the faculty directorship of Father Timothy Brosnahan.<sup>8</sup>

#### FATHER BROSNAHAN TAKES CHARGE

On July 16, 1894, Father Brosnahan succeeded Father Devitt as president of the college.

The new president, Timothy Brosnahan, was born in Alexandria, Virginia, January 8, 1856.<sup>9</sup> Shortly afterward his family moved to a suburb of Washington, D. C., and in 1862, to Washington itself. After completing his early education in private and parochial schools, he enrolled at the preparatory school of Gonzaga College in Washington on September 18, 1869. Three years later he applied for admission into the Society of Jesus, and entered the novitiate at Frederick, Maryland, on August 21, 1872. Here he spent a two-year period of noviceship and two years of classical studies in the "Juniorate" before going on to Woodstock College, Maryland, for his course in philosophy. Although his early years appear marked by signs of talent handicapped by roving interests and erratic effort, he succeeded little by little in gaining control over his own powers, and the result was not only a praiseworthy scholastic record, but a matured and very pleasing personality.

He was sent to Boston College for his teaching period in 1879 and remained there until, in 1883, he was transferred to Georgetown for his fifth and last year of teaching before returning to Woodstock for theology. While at Boston College he inaugurated *The Stylus*, the college magazine, and later, in 1893, revived it after it had suspended publication for four years.

He was ordained in 1887, and returned to Boston College in 1890 for one year before devoting a year to the study of ascetical theology under Father William Pardow, S.J. A period of teaching

<sup>8</sup> *Ibid.*, 1893-1894, p. 73.

<sup>9</sup> The following account is based on "Father Timothy Brosnahan," *Woodstock Letters*, 45(1916):99-117.

at Woodstock College was his next assignment, and following this, he was selected to return once more to Boston as professor of philosophy in 1892.

In 1894 he was chosen for the office of rector and president of Boston College, and during his four years in office won the reputation of being an energetic, thorough, and progressive executive. His concomitant duties as prefect of studies required him to attend to the marks of the boys, to be present at the class "specimens," to counsel individuals and follow their school careers, and to maintain general direction over the extracurricular activities of the students. According to one who knew him, he applied himself rather "strenuously" to these tasks, but the results were welcomed by pupils and teachers alike.<sup>10</sup>

A writer in the *Woodstock Letters* sketched briefly some of the work which he accomplished during his administration:

During these years Father Brosnahan arranged the graded courses of English reading fitted to the aims of each class of the high school and the college, which schedule was in a measure subsequently adopted by the province and made a part of the complete schedule of studies. Similarly he wrote the summary of the aims and methods of Jesuit liberal education which he published as an introductory chapter to the annual catalogue of the college and which was afterwards used by other colleges of the province for the same purpose. He introduced the class of physiological psychology as a requirement for the seniors of the college, and appointed Dr. Francis Barnes of Cambridge, one of his class of '84, to be its first professor. Geology too was added as an elective study by him as also was descriptive geometry in his last year as rector. He established, too, a laboratory course in chemistry requiring ninety hours of laboratory work for each student. As a result of these new courses Father Brosnahan was able to make an arrangement with the Massachusetts Institute of Technology, whereby these studies in Boston College would be credited in a student's first year in the Technical School. By such broad and progressive methods Father Brosnahan increased the number of students each year of his administration until they reached the number of 450, the highest in the previous history

<sup>10</sup> *Ibid.*, p. 105.

of the college, although it was well-known that he was strict and severe in his standards of scholarship. As a rector he had taken hold of the finances of the institution with that clearness and vigor of vision which left its impress on all that he gave himself to. He straightened out the scholarship funds, refunding where the original deposit had been expended by his predecessors, and though all who were under him attest that he was generous with his community in their needs, he so managed the income of the college that he was able in the last year of his rectorship to make all arrangements for the purchase of a very large piece of property on both sides of Massachusetts Avenue, in Roxbury. . . .<sup>11</sup>

Following his rectorship at Boston College, Father Brosnahan was a professor and later a prefect of studies at Woodstock College until 1909. In that year he was sent as professor of ethics to Loyola College, Baltimore, where he remained until his death, June 4, 1915.

#### GENTLEMEN OF THE OPPOSITION

It is difficult in looking back from the vantage point of the present to understand the excitement which attended the announcement in 1894 that Boston College would meet Georgetown in the first intercollegiate debate ever held between Jesuit institutions. But excitement there was, and the respective presidents negotiated for months on such details as the choice of judges, and the necessary permissions which would have to be procured from the Provincial.<sup>12</sup> Father Brosnahan wrote to Father Richards, the rector of Georgetown:

I asked that three boys be allowed to come and promised that they should be given quarters at the College & consequently all appearance of undue liberty to be taken away. They are to come direct from Georgetown to Boston and to return in like manner. This is important, because if anything should happen . . . to give grounds for complaint, the scheme would end with its beginning.<sup>13</sup>

<sup>11</sup> *Ibid.*, p. 106.

<sup>12</sup> Brosnahan to Richards, Oct. 12, 1894, Georgetown University Archives.

<sup>13</sup> *Ibid.*



The much-heralded event took place, after two postponements, on May 1, 1895. Among the distinguished guests in a capacity audience in Boston College Hall that night were Bishop Brady, Vicar-General Byrne, Father Devitt, the former rector of Boston College who had accompanied the debaters from Georgetown, and Father Richards, the president of Georgetown, who had come from an engagement in Buffalo for the occasion. It is recorded that the Boston debaters, Michael J. Scanlan, '95, Michael J. Splaine, '97, and John J. Kirby, '95, brought credit to their alma mater by their able defense of "The Equity of the Income Tax Law as Passed by the Last Congress," but in a close decision, decided finally by the vote of the chairman, they lost to the young men from the shores of the Potomac.<sup>14</sup> The philosophic Bostonians found consolation in the thought "that victory still remained in the Society [of Jesus]."<sup>15</sup>

Other innovations at this period took the form of improving and extending the school plant. On May 6, 1895, the Board of Trustees of the college authorized Father Brosnahan to buy a small brick apartment house on 39 Newton Street, and the following March authorized the purchase of the adjoining building, No. 41.<sup>16</sup> This acquisition permitted the college authorities to transfer the quarters of the Young Men's Catholic Association from the college building proper to 41 Newton Street, thus obtaining imperatively needed classroom space. The Young Men's Catholic Association wing of the college building was occupied by the college for the opening of school in September, 1898,<sup>17</sup> but the association did not have the formal dedication of their new quarters until January 24, 1899.<sup>18</sup>

<sup>14</sup> "Boston College — The Intercollegiate Debate," *Woodstock Letters*, 24(1895):321-323.

<sup>15</sup> *Ibid.*, p. 323.

<sup>16</sup> "Records of the Trustees of Boston College," under dates May 6, 1895, and March 26, 1896. Manuscript volume in the Archives of Boston College.

<sup>17</sup> *The Stylus*, 12(1898):440-441.

<sup>18</sup> Farren, "The Young Men's Catholic Association," *The Pilot*, March 8, 1930.



## THE SPORTS-FIELD DREAM

In June of 1898, the college trustees had authorized another long-desired acquisition, grounds for an athletic field.<sup>19</sup> This land, purchased from the Oakes A. Ames Estate, consisted of some 402,000 square feet situated on both sides of Massachusetts Avenue beyond the then New England Railroad tracks. It had a frontage of about 500 feet on Massachusetts Avenue and ran back to Norfolk Avenue on one side, a distance of about 850 feet, with a mean width of 425 feet. It had about the same frontage on the other side of the avenue, with a depth of about 200 feet. On the easterly side of the property there was a row of tenement houses fronting on Willow Street.<sup>20</sup> This site, now occupied in large part by the Boston Edison Company's plant and employees' club, enjoyed the advantage of being within easy walking distance of the college. Moreover, there were rumors that the city would drain the adjacent marshes and put through a boulevard connecting Boston proper with South Boston and Dorchester,<sup>21</sup> and, because of these projected improvements, it was regarded as probable that some of the departments of the college would be moved to this new site.<sup>22</sup>

The announcement that the immediate purpose of the acquisition was to provide a large athletic field for the students was greeted with enthusiasm. *The Stylus* exulted: "There is nothing that brings greater joy to all than the final crowning of the efforts for an athletic field."<sup>23</sup> The students were given to understand that by the following spring, a portion of the land would have been cleared, enclosed, and laid out for baseball and track. There was even thought given to opening the field with a joint meet of some kind.<sup>24</sup> But these hopes were doomed to disappointment. Time went on, and nothing was done with the land, either by way of building on it for the school, or of preparing it for ath-

<sup>19</sup> "Records of the Trustees of Boston College," under date June 25, 1898.

<sup>20</sup> *The Pilot*, July 9, 1898.

<sup>21</sup> "Father Timothy Brosnahan," *Woodstock Letters*, 45(1916):106-107.

<sup>22</sup> *The Pilot*, July 9, 1898.

<sup>23</sup> *The Stylus*, 12(1898):453.

<sup>24</sup> *Ibid.*

letics. Almost two years after the purchase (e.g., March, 1900), the sports editor of *The Stylus* was lamenting:

The same heavy drawback, the lack of a suitable field for the preliminary practice, stares the [baseball] team in the face . . . as the college authorities have not put the athletic field on Massachusetts Avenue into shape as yet, and there is a strong likelihood now that it will not be used for baseball purposes, at least, during this spring.<sup>25</sup>

In June, 1900, the then president, Father Mullan, reported to the alumni association that it would cost \$15,000 to prepare the new athletic field for use, and that this sum was not forthcoming.<sup>26</sup>

A chronicler of Boston events in the *Woodstock Letters* for March, 1902, optimistically wrote:

We hope to greatly benefit college athletics by the new athletic field on Massachusetts Avenue. It seemed an almost hopeless task to grade the field and fill it in, but during the winter and spring the city authorities have very accommodat-ingly consented to dump thousands of loads of ashes there, and now the field is practically ready for baseball practice. Hitherto we have had no proper place of our own for practice. With the completion of the field we expect to accomplish something in the athletic world.<sup>27</sup>

No competitive games ever were played on the tract, but some use was made of it as a practice field in the years that followed. The purchase, nevertheless, reflects credit on Father Brosnahan in spite of the fact that the original plans for the land were never carried out, for, as he had surmised, the land gained so much in value (though for a reason different than that which he had foreseen) that one might say its original intention was achieved when the proceeds from its sale, which took place in 1912-1914, helped to finance the first part of the new Boston College.<sup>28</sup>

<sup>25</sup> *Ibid.*, 14(1900):453.

<sup>26</sup> *The Boston Globe*, June 29, 1900.

<sup>27</sup> *Woodstock Letters*, 31(1902):142.

<sup>28</sup> "Father Timothy Brosnahan," *Woodstock Letters*, 45(1916):106-107.

Toward the close of Father Brosnahan's period in office, he instituted some wide-reaching changes which were destined to be brought to completion by his successor. The college had gone through periods of alteration in 1876 and 1889 under Father Fulton, and was now, for the third time to undergo extensive physical modification. One of these changes, the transfer of the Young Men's Catholic Association to 41 East Newton Street, has already been mentioned. Other adjustments affected the school itself, particularly with respect to the physical separation of the college and high school departments. The many changes effected were listed in a contemporary account:

The preparatory school of the college, which from its inception has enjoyed an unrestrained commingling with the collegiate department is now confined exclusively to the southern wing of the college, and the college men are located in the northern wing, the interior of which has been entirely remodelled. The gallery of the gymnasium of the Association has been roofed over, and converted into a class-room. . . . [Like use has been made of] the old billiard room and the parlor of the Association. . . .

The scientific department has received the most attention. The laboratories, both chemical and physical, have been entirely refitted. . . . The gymnasium of the Association, which was quite recently equipped at a great expense, has been turned over to the college department. The old gymnasium and recreation hall will be put at the disposal of the "preps." . . . The college campus has also received its share of improvements. The ground has been put in good condition, and four tennis courts and three handball courts have been laid out.<sup>29</sup>

<sup>29</sup> *The Pilot*, Sept. 10, 1898. A description of sports facilities on the "campus" at Harrison Avenue would be incomplete without mention of the baseball practice cage which was built in the schoolyard in 1899. According to a newspaper account, "Captain [Wm. J.] Duffy of the Boston baseball team who entered Boston College last fall as a student" approached "Prof. Mulrey, S.J., Moderator of Athletics," with the request for such a building "and the committee of students voted \$2500 for a cage." The structure, of corrugated iron, with long, wire-protected windows on the sides and roof, measured 80 feet in length, 25 feet in width, and 23 feet in height at the ridge pole; it was equipped with steam heat and had a dirt floor (*The Boston Herald*, Jan. 28, 1899).

## CHAPTER XIV

### CONFLICT AND ADJUSTMENTS

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ON JUNE 30, 1898, the Reverend W. G. Read Mullan, S.J., succeeded Father Brosnahan as president of Boston College. Father Mullan was a Baltimorian, thirty-eight years of age, and a teacher with experience at Fordham, Georgetown, and Holy Cross before coming to Boston. He is remembered as a well-poised, soft-spoken, young-looking man, whose unaffected pleasure in being among college boys made him one of the most personally popular executives the college had known up to that time.

He was a courageous leader, who was interested in improving Catholic education, and to that end spoke his mind in unmistakable terms. At a meeting of representatives of Catholic colleges in the United States in Chicago less than a year after his inauguration, he delivered a paper on "The Drift Toward Non-Catholic Colleges and Universities," in which he pleaded vigorously for a modification of the then current Catholic boarding-school life and discipline, "so as to make both many times more attractive to young men."<sup>1</sup> He urged the separation of an institution's college department from the preparatory department, both in place and in administration, although not necessarily in the type of studies or the methods of instruction. He held that Catholic colleges

should make some of the present courses of study optional, and enlarge and strengthen courses in History, History of

<sup>1</sup> *The Pilot*, April 22, 1899.



Philosophy, Philosophy of History, Political Economy, Constitutional History, advanced courses in English and the other modern literatures. They should raise, in many cases, the value of the A.B. degree, by stricter requirements for entrance and graduation, by a more thorough grading of classes, and by more masterly instruction.<sup>2</sup>

For the improvement of his own college, he carried out with enthusiasm the program of changes begun by Father Brosnahan. At the opening of classes in the fall of 1898, he effected the establishment of three completely distinct departments within the institution: the college proper, consisting of four regular classes leading to the degree of A.B.; the academic department, consisting of three classes preparatory for the college course; and the English department, consisting of graded classes, in which English, modern languages, and the sciences were studied. In addition to these, there was also a class for young students not old enough or well enough prepared to enter the academic department.<sup>3</sup>

In May, 1899, he announced to the Catholics of Boston the plans he had for a better college, while admitting candidly the limitations under which the college labored at the time.<sup>4</sup> He pointed out the advantages of developing the "English department" into a full-fledged English high school, and of making the "Academic department" a separate Latin high school. If endowments could be secured, he said, it was his ambition to establish professorships, to which men of eminence outside the clergy could be elected; an accomplishment which, under existing conditions, was impossible at Boston College, since, apart from a few scholarships, no funds were available for professors' salaries.

Another point which deserved the attention of Boston Catholics was the lack of adequate room in the college. Growth, he informed them, within the existing building was no longer possible; classroom space for more than the present four hundred and sixty pupils simply did not exist. He added a promise that

<sup>2</sup> *Ibid.*

<sup>3</sup> *Ibid.*, Aug. 20, 1898.

<sup>4</sup> *Ibid.*, May 13, 1899.



if circumstances permitted, no tuition would be asked in the college.

At the present time [he claimed], no student, however poor, is refused admission because he is unable to pay tuition, and of the four hundred young men registered in the college, scarcely more than half do so.<sup>5</sup>

#### A QUESTION OF ACCREDITING

Because Father Mullan constantly and sincerely endeavored to insure high scholastic standards at the college, his indignation was understandable when Harvard University withdrew the name of Boston College from the list of institutions, the graduates of which would be admitted as regular students to the Harvard Law School.

To evaluate properly the dispute which followed and which stretched over several years, it will aid to bear in mind two important aspects of the Harvard administrative system then in operation:

The first of these was the fact that Harvard did not accept the degree of any other college as equal to its own. Graduates of other reputable colleges might enter its graduate schools, but they would not be accepted as candidates for a degree until their previous education had been investigated by a committee of the faculty and translated into terms of Harvard courses. The equivalent of Harvard's own admission requirements and college courses for the bachelor's degree was insisted upon. The committee in reckoning values that might count, considered the candidate's individual record alone, and obtained its information from him, from the officers of his college, and other records. It then informed him as to what his Harvard standing was. It might be equal to a Harvard bachelor of arts, or one or several courses short, or the deficiency might be one of years. College graduates appeared in the catalogue as Harvard seniors or juniors, while some were admitted only as equal to sophomores or freshmen. A Yale honor graduate, for instance, might become a candidate for the degree of master of arts at once, while his classmate of

<sup>5</sup> *Ibid.*

lower Yale standing might have to make up the whole or part of the Harvard senior year. Each case was decided on its individual merits and the committee did not grade the different colleges.<sup>6</sup>

The second consideration is that during the late Eighties, the Harvard Law School, in spite of the addition of a third year to its course, increased considerably in numbers. A few years later, the school authorities felt that greater selection could and should be exercised in the admission of students; the first step in this direction was to legislate that, beginning with the year 1896-1897, only college graduates would be admitted to the law school, and these only from approved colleges.<sup>7</sup>

In drawing up the first list of approved colleges, the Harvard authorities included only one Jesuit college, Georgetown, whereupon the Boston College and Holy Cross authorities insisted that their curricula were just the same as that of Georgetown, and consequently requested that they be listed as approved. On a revised list, these two colleges did appear, but when, subsequently, St. John's College, Fordham, made a similar claim, instead of granting the petition, the Harvard faculty committee reconsidered its former action, and not only did not grant the Fordham request, but on March 11, 1898, dropped Boston College and Holy Cross from the list.<sup>8</sup>

It is true that this action did not altogether exclude graduates of Boston College and other Jesuit institutions from Harvard Law School, but it prevented them from being enrolled as *regular students*, which meant that they were admitted only after examination, and to obtain the Law School diploma they

<sup>6</sup> "Harvard and the Jesuit Colleges," *The New York Sun*, June 30, 1900.

<sup>7</sup> *The Harvard University Catalogue for 1899-1900* (Cambridge: Published by the University, 1900), p. 541.

<sup>8</sup> Letter of Doctor Eliot to Rev. John F. Lehy, S.J., president of Holy Cross College, Oct. 24, 1898. Copy preserved in Maryland Province Archives, Baltimore. This letter is evidently substantially the same as the one which Father Mullan mentions as having received from President Eliot under the same date, cf. Father Mullan's covering letter for the published correspondence, *The Boston Globe*, June 25, 1900; cf. also "Boston College and Harvard University," *Woodstock Letters*, 29(1900):337-339; and editorial, *American Ecclesiastical Review*, Aug., 1900.

were required to maintain a uniform average of 75 per cent in studies throughout their entire course; the graduates of the privileged colleges could obtain the diploma with a minimum average of 55 per cent.<sup>9</sup>

### DOCTOR ELIOT'S EXPLANATION

When Father Mullan asked Doctor Charles W. Eliot for an explanation why Boston College was dropped from the list of privileged colleges, the Harvard president replied on October 24, 1898:

We found on inquiry that graduates of Boston College . . . would not be admitted even to the Junior class of Harvard College. . . . Furthermore, we have had experience at the law school of a considerable number of graduates of . . . Boston College and these graduates have not as a rule made good records at the school.<sup>10</sup>

After a meeting between representatives of Boston College and Doctor Hans Von Jagemann, chairman of the Harvard College committee, which was arranged with the approval of President Eliot, at Harvard in November, 1899, Father Mullan questioned the validity of the two reasons adduced by Doctor Eliot for the exclusion of Boston College. Father Mullan's argument against the first was that Doctor Von Jagemann had denied categorically that any institution was rated by his committee. All of the committee's decisions, according to Doctor Von Jagemann, were based on each individual case, and his records, moreover, showed that only three Boston College graduates had entered Harvard College within the eight years under discussion; of these, one was as a special student with a status equivalent to a graduate student; one as a junior; one as a sophomore.

In challenging the second of Doctor Eliot's reasons, Father Mullan again appealed to the record. From the evidence of the Harvard law school register from 1887 to 1896 (the latest date available at the time of the law school decision), the following

<sup>9</sup> "Boston College and Harvard University," *Woodstock Letters*, 29(1900):337.

<sup>10</sup> Dr. Eliot to Father Mullan, Oct. 24, 1898 (published correspondence).

graduates of Boston College had been enrolled at the Harvard Law School: 1892 — three registered, of whom two withdrew after a few days, and the other withdrew after two months; 1893 — one, who completed the course; 1895 — one, who withdrew after two years; 1896 — one, who completed his course after an interruption due to sickness. Therefore, omitting the two who withdrew within a few days of registration, there were during this time only four graduates of Boston College who attended Harvard law school, of whom two finished the course. On the basis of these facts, Doctor Eliot's statement that "We have had experience at the law school of a considerable number of graduates of . . . Boston" was shown to be inaccurate.<sup>11</sup>

Doctor Eliot in a letter to Father Mullan, dated December 8, 1899, did not answer the above arguments urged against him, but was content to reaffirm his original position. In a subsequent letter (January 17, 1900) he disclaimed any intention of discrediting Catholic institutions as such, but, he concluded:

We should be heartily glad . . . if the Jesuit colleges would so amplify their courses of instruction, and raise their standards of admission, that they could be fairly put upon a level with such institutions as Dartmouth, Amherst, Williams, Haverford, Lafayette, Oberlin, Rutgers, Trinity (Conn.) and Wesleyan (Conn.).

On this level, in the judgment of Harvard University, the Jesuit Colleges in the United States do not stand and have never stood.<sup>12</sup>

When Father Mullan asked that Doctor Eliot's position be supported with facts other than the two statements which had been refuted, the Harvard president replied that he wished to terminate the correspondence, since to answer Father Mullan's question (i.e., what the facts were which justified such a decision) "would involve my making a detailed statement concerning the inferiority of Jesuit Colleges,"<sup>13</sup> which, he felt, would serve no good purpose at the time. Father Mullan promptly replied:

<sup>11</sup> The presentation of the arguments on both sides is based upon the published correspondence.

<sup>12</sup> Dr. Eliot to Father Mullan, Jan. 17, 1900 (published correspondence).

<sup>13</sup> *Ibid.*, Feb. 1, 1900 (published correspondence).



You have said that the Jesuit Colleges are inferior. I have been asking you to tell me why you say Boston College is inferior. You are unwilling to answer my question, and unwilling to give me a chance to reply to your imputation.<sup>14</sup>

Doctor Eliot thereupon informed Father Mullan of his (Doctor Eliot's) willingness to make a statement later for Father Mullan's private use, but Father Mullan declined the explanation under such conditions.

I do not see [he wrote to President Eliot] how you can fairly be unwilling to make public the precise reason of Harvard's discrimination against Boston College. . . . You have condemned Boston College before the community, and you intend to make it impossible for Boston College to defend itself before the community.<sup>15</sup>

#### FATHER BROSDAHAN AND DOCTOR ELIOT

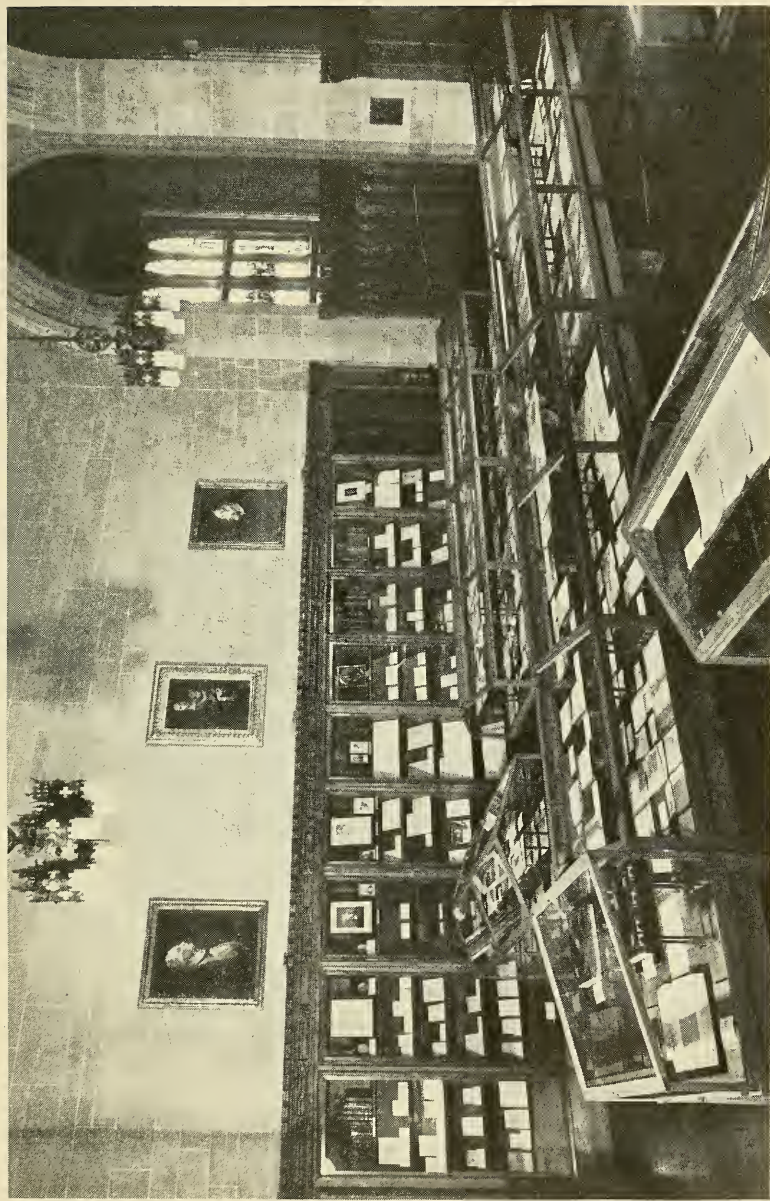
Thus the dispute stood by the summer of 1900; but another incident had occurred in the meantime which had the effect of arousing partisan feeling still more. Doctor Eliot, writing on the desirability of introducing the elective system into the nation's high schools, in the *Atlantic Monthly* for October, 1899, had made the following remarks:

There are those who say that there should be no election of studies in secondary schools — that the school committee, or the superintendent, or the neighboring college, or a consensus of university opinion, should lay down the right course of study for the secondary school and that every child should be obliged to follow it. This is precisely the method followed in Moslem countries, where the Koran prescribes the perfect education to be administered to all children alike. The prescription begins in the primary school and extends straight through the university; and almost the only mental power cultivated is the memory. Another instance of uniform prescribed education may be found in the curriculum of the Jesuit colleges, which has remained almost unchanged for four hundred years, disregarding some trifling concessions made to natural science. That these examples are both ecclesiastical

<sup>14</sup> Father Mullan to Dr. Eliot, Feb. 4, 1900 (published correspondence).

<sup>15</sup> *Ibid.*, May 25, 1900 (published correspondence).





The Francis Thompson Collection in the Library



The Reception Room, Boston College Library



is not without significance. Nothing but an unhesitating belief in the Divine Wisdom of such prescriptions can justify them, for no human wisdom is equal to contriving a prescribed course of study equally good for even two children of the same family, between the ages of eight and eighteen. Direct revelation from on high would be the only satisfactory basis for a uniform prescribed curriculum. The immense deepening and expanding of human knowledge in the nineteenth century, and the increasing sense of the sanctity of the individual's gifts and will-power, have made uniform prescriptions of study in secondary schools impossible and absurd.<sup>16</sup>

Coming at a time of strained relations, this paragraph could hardly be passed over as "infelicitous"; it was felt, on the contrary, to be deliberately and gratuitously offensive. An able apologist, Father Timothy Brosnahan, S.J., former president of Boston College, and at this time a professor of theology at the Jesuit seminary at Woodstock, Maryland, took up the gauntlet and attempted to have the *Atlantic* print his reply to Doctor Eliot. Bliss Perry, the editor of the magazine at the time, claimed to have received some sixty protests concerning the Eliot article from Jesuit "officials," to which he and his stenographer, who "fortunately . . . was a Catholic young lady with a sense of humor and a deep loyalty to the accepted policy of the magazine . . . [between them] concocted sixty soft answers."<sup>17</sup> The answer which Father Brosnahan received, and in which one can detect neither softness nor traces of the stenographer's humor, consisted of two sentences:

We have your letter of December 6th in which you propose submitting to us an article controverting some positions taken by President Eliot of Harvard in his article on Secondary Schools. We regret to say that it is not the policy of the magazine to publish articles in controversy and we therefore cannot encourage you to submit the article which you suggest.<sup>18</sup>

<sup>16</sup> Charles W. Eliot, "Recent Changes in Secondary Education," *The Atlantic Monthly*, 84(Oct., 1899):443.

<sup>17</sup> Bliss Perry, *And Gladly Teach* (Boston: Houghton Mifflin Co., c. 1935), p. 171.

<sup>18</sup> The Editors to Rev. Timothy Brosnahan, Dec. 9, 1899. *Woodstock Letters*, 45(1916):109.

The fact that Mr. Perry accepted an article by Professor Andrew F. West of Princeton University, controverting President Eliot's doctrines for the January number made the editor's position difficult to defend. Mr. Perry's treatment of the episode in his recent autobiography apparently indicates that he now regards his refusal of Father Brosnahan's paper a mistake.<sup>19</sup>

The Jesuit writer, after being denied the pages of the *Atlantic*, published his article in the *Sacred Heart Review*, and later had it reprinted in pamphlet form and distributed to educators and editors in all parts of the country.<sup>20</sup> Critics greeted the essay with enthusiasm. The editor of the *Bookman*, Professor H. T. Peck of Columbia University, commented in that magazine:

It is a model of courtesy and urbanity . . . its style is clear as crystal . . . its logic is faultless . . . its quotations, illustrations and turns of phrase are apt, piquant and singularly effective. . . . We have not in a long time read anything which compacts into so small a compass so much dialectic skill, so much crisp and convincing argument, and so much educational good sense. . . . As the information would probably never reach him [i.e., Doctor Eliot] from Harvard sources, we may gently convey to him the information that throughout the entire country professional educators and men and women of cultivation generally are immensely amused at the cleverness with which his alleged facts and his iridescent theories have been turned into a joke.<sup>21</sup>

*The Chicago Inter-Ocean* accorded the pamphlet similar praise,<sup>22</sup> and the Catholic press hailed it as "a masterly defense of the Jesuit college system."<sup>23</sup>

One who knew Father Brosnahan very intimately at the time later said that Father Brosnahan was convinced that his essay

<sup>19</sup> Cf. *And Gladly Teach*, pp. 170-171.

<sup>20</sup> *Sacred Heart Review*, Jan. 13, 1900. The pamphlet: *President Eliot and Jesuit Colleges*, by Timothy Brosnahan, S.J. (no publisher; no date), 36 pp.

<sup>21</sup> *The Bookman* (New York), 11:111-112, April, 1900. Cf. also *Woodstock Letters*, 29(1900):143.

<sup>22</sup> *The Chicago Inter-Ocean*, April 1, 1900.

<sup>23</sup> *The Pilot*, Jan. 27, 1900.

would provoke a reply from Doctor Eliot, and to prepare for such an event he marshaled together facts for another paper proving in detail some of the arguments he had merely indicated in his first work.<sup>24</sup> When the prospect of a rebuttal from Cambridge faded, Father Brosnahan modified his second paper and delivered it at the second annual Conference of Representatives of Catholic Colleges, held in Chicago, on April 18, 1900, before delegates from fifty-five institutions. The address, entitled "The Relative Merits of Courses in Catholic and Non-Catholic Colleges for the Baccalaureate," was reported to have "created a sensation" at the meeting, and "that portion of it referring to Harvard attracted especial attention."<sup>25</sup>

Father Brosnahan stated in the introduction to this essay that since the subject was too large to study completely in the time at his disposal, he proposed to select one typical college of each type and compare them. He was relieved, he said, of any embarrassment in choosing the types by the recent action of Harvard University in removing Holy Cross and Boston College from the Harvard law school list, and by the assertion of President Eliot in a public interview that the course in Boston College was of an inferior kind. The question, he told the assembly, was: "What is the relative value of the courses in Boston College and in Harvard College that lead to the Baccalaureate?"

He then set out upon a minute and objective comparison which employed quotations from the respective institutions' catalogues to show that the Boston College course, with its requirements of important key subjects, was superior to the Harvard baccalaureate course inasmuch as, in the latter, a student, if he so chose, could elect to omit Mathematics, Latin and Greek, the natural Sciences, Philosophy and Religion, and still receive his degree.

It is interesting, in passing, to compare Doctor Eliot's eclecticism, which was the occasion of this disagreement, with the

<sup>24</sup> The author is indebted to the Rev. William F. Clarke, S.J., assistant to the Provincial of the New York-Maryland Province at the time of the controversy, for some of the details in this paragraph.

<sup>25</sup> *The Pilot*, April 28, 1900; May 5, 1900.



present attitude at Harvard as reflected in the recent (1945) faculty report which condemned unrestricted electivism and urged a return to certain general cultural experiences to be regarded as basic to all branches of education.<sup>26</sup> This position agrees on many fundamentals with the stand taken by Father Brosnahan.

Excerpts from the address were taken up by the secular and the religious press throughout the country, and drew wide attention from non-Catholic educators. Unfortunately, some of the press reports on the speech garbled it in such a manner that at least one of Father Brosnahan's erstwhile supporters thought the Jesuit's presentation marred by "tartness and ill-temper."<sup>27</sup> To correct this impression, Father Brosnahan caused the address to be printed in pamphlet form and widely distributed as was his other;<sup>28</sup> and to make sure that his Boston audience had the opportunity to inspect a correct version, he had the entire speech printed in *The Boston Globe*.<sup>29</sup>

No rejoinder issued from the president's house at Harvard, and the final act in the controversy took place on June 7, 1900, when Father Mullan presented to a special committee of the Boston College Alumni Association, in answer to a request for information as to the exact status of the discussion, the complete correspondence which had passed between President Eliot and himself. Then, carrying out an intention which he had made known to Doctor Eliot at the beginning of the discussion,<sup>30</sup> he published the entire correspondence in *The Boston Globe* and in *The Pilot*.<sup>31</sup>

<sup>26</sup> *General Education in a Free Society*, report of the Harvard Committee (Cambridge: Harvard University Press, 1945).

<sup>27</sup> *The Bookman*, 11:294, June, 1900. Cf. also *Woodstock Letters*, 29(1900):345-346.

<sup>28</sup> Rev. Timothy Brosnahan, S.J., *The Courses Leading to the Baccalaureate in Harvard College and Boston College*, a pamphlet (Woodstock: Woodstock College Press, 1900).

<sup>29</sup> *The Boston Globe*, April 18, 1900.

<sup>30</sup> Cf. reference to this promise of publication in Father Mullan to Dr. Eliot, May 25, 1900 (published correspondence).

<sup>31</sup> *The Boston Globe*, June 25, 1900; *The Pilot*, June 30, 1900; *The Boston Herald*, June 25, 1900.

The law school's privileged list, which was the original cause of the disagreement, continued to appear each year in the *Harvard University Catalogue* until the 1904-1905 issue, when, in place of the list, applicants for admission to the law school were advised to make inquiries concerning the status of their particular colleges to the secretary of the law faculty.<sup>32</sup>

### EXPERIMENTATION AND ADJUSTMENT

Meanwhile, by the year 1902 a program of unification of studies had been successfully put into practice by the colleges of the Jesuit province of Maryland after some three years of experimentation and adjustment. The authorities at Boston College reported to the Provincial at the close of that year that their part in the change had been carried out satisfactorily.<sup>33</sup>

As early as 1900, Father Mullan had announced that more rigorous entrance requirements were in force, and that the preparatory school would thereafter comprise a full four years' course, which, among other results, would render more time available for modern languages, mathematics, and history.<sup>34</sup> A history program providing for two lectures a week on the Reformation Period during freshman year, and on the Middle Ages during sophomore was instituted, and to strengthen the distinctively Catholic features of the curriculum, in addition to the ordinary catechism recitations, four distinct sets of weekly lectures on Christian doctrine were laid out for the various student levels. Written examinations at the end of the school year on the matter covered by the lectures were required of those following the courses, with special cash prizes offered for the most proficient.<sup>35</sup>

<sup>32</sup> *The Harvard University Catalogue* for 1904-1905, under law school admission regulations.

<sup>33</sup> "Historia Domus, 1899-1902," official triennial report to the Provincial from Boston College. Manuscript preserved in the Maryland Province Archives.

<sup>34</sup> *The Boston Globe*, June 29, 1900.

<sup>35</sup> Anonymous letter entitled "Boston College and Church of the Immaculate Conception," dated June 29, 1903, in *Woodstock Letters*, 32(1903):112-113.

Among the laymen engaged at this time for series of special lectures were Herbert S. Carruth, who lectured on the Constitutional History of the United States; Doctor James Field Spalding, in modern English Literature; and Manuel de Moreira, in French Literature. The latter also conducted a French academy among the more advanced French students in the college, and directed the annual French play.<sup>36</sup>

On July 30, 1903, Father Mullan was succeeded in office by the Reverend William F. Gannon, S.J., a well-known preacher and member of the Jesuit Mission Band, who continued without interruption the program of improvements begun by his predecessor.

At the first high school graduation during his term in office, Father Gannon inaugurated the presentation of diplomas to the high school graduates.<sup>37</sup> In the same year (1904) he contributed to the increasing dignity of the annual commencement by securing an orator of national importance, the Honorable W. Bourke Cockran, to deliver the principal address.<sup>38</sup>

The following year, he voiced before the alumni association at that organization's banquet on June 23, 1904, his hopes that athletics might be built up at the college, and reviewed with satisfaction the success of the prep school sports during the past year.<sup>39</sup> The baseball nine had been re-established by him, he reported, but the students training for the various teams were confronted by serious difficulties which apparently would hinder indefinitely the development of strong teams in the major sports. One may presume that he had in mind the lack of a gymnasium and a suitable playing field as prime requisites for an athletic program.

In May of 1905, a writer from *The Stylus* recorded that the rector was persevering in his efforts to provide physical training for the students through athletics; efforts were made to have the athletic field ready for baseball that spring, and the rector even encouraged by his presence the various intramural teams which

<sup>36</sup> *Ibid.*

<sup>37</sup> *The Stylus*, 17 (June, 1904):113.

<sup>38</sup> *Ibid.*

<sup>39</sup> *Ibid.*, 17 (July, 1904):205.

had been organized. At the time intercollegiate competition in baseball was impractical because of existing handicaps, but "our various class teams afford no end of interest and exercise to all the students. Witness the fields on Massachusetts Avenue on almost every afternoon and say not that true college athletics are dead at the college."<sup>40</sup>

Although in 1900, Boston College had had the largest college department and the largest high school department of any Jesuit institution in the United States,<sup>41</sup> both branches began to experience a discouraging falling off in attendance during the first years of the new century. The official figures for the entire student body beginning with the year 1898 were: 477; 475; 412; 370; 375; 350; 335 (the low point, in 1904); 350; 457.<sup>42</sup> No reason can be discovered for this fluctuation; perhaps the fact that Harvard University did not carry Boston College on its privileged list affected those prospective students who looked forward to graduate school after college.

In 1905, St. Thomas Aquinas College in Cambridge, Massachusetts, closed its doors, and some of the students who were attending the two-year course there transferred to Boston College.<sup>43</sup> The increment at James Street was not large, but it did constitute part of a definite trend toward recovery which became noticeable by 1906. The movement upward was made permanent shortly afterward when the college received an impetus, the effects of which have been felt up to the present day. That impetus was the elevation to the presidency of the college on January 6, 1907, of Father Thomas I. Gasson, S.J.

<sup>40</sup> *The Stylus*, 18(May, 1905):20.

<sup>41</sup> *The Boston Globe*, June 29, 1900; *Woodstock Letters*, 29(1900):354.

<sup>42</sup> Official figures from supplement entitled: "Students in Our Colleges in the United States and Canada," occurring each year in *Woodstock Letters*, 1898 to 1906.

<sup>43</sup> *Seventy-Five Years: St. Mary's of the Annunciation, 1867-1942* (Cambridge, Mass., n.n., 1942), pp. 19 and 23. St. Thomas Aquinas College had developed from the high school of St. Mary of the Annunciation parish in 1881.



## CHAPTER XV

### BRAVE VISION

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THOMAS IGNATIUS GASSON was born September 23, 1859, at Seven Oaks, a small town in Kent, England, some twenty-five miles southeast of London.<sup>1</sup> His father came from a French Huguenot family, and his mother was descended from an old Kent family by the name of Curtis, several members of which had held the rectorship of the parish church of St. Nicholas at Seven Oaks. Although his family could claim a high order of respectability and long traditions, it was not as fortunate in the possession of material resources. Thomas went to London at an early age and began his preparatory studies in St. Stephen's School, where, besides the academic studies taken by all pupils on that level, he received a thorough training in Christian religion as represented by the Established Church. At the age of eleven, he was placed under the tutelage of the Reverend Allen T. Edwards, a clergyman of the Church of England, for two years until, in 1872, he left England to come to the United States.

Young Thomas' mother had died some years before, and his father had married again, bringing about a situation in which Thomas and an elder brother felt that they would be better off trying their fortunes in the New World. The elder brother left first, and took up residence in Germantown, now a section of

<sup>1</sup> These paragraphs on the life of Father Gasson are based on William J. Conway, S.J., "Father Thomas I. Gasson, S.J.," *Woodstock Letters*, 60(1931):76-86; and *The Pilot*, Jan. 12, 1907.



Philadelphia; Thomas followed some time later, hoping to find in his brother's house the congenial atmosphere which he missed in his own home. However, he was destined to be disappointed. His brother, now married, experienced difficulty in providing for himself and for his wife, without the additional burden of supporting Thomas. This state of affairs caused the youngster to set about to devise means of supporting himself. He sought any employment that would secure for himself the necessities of life, and contribute even a little to the relief of his burdened brother. His pleasant, intelligent manner and his willingness to be of service attracted the attention of a servant in the neighborhood, a Catholic woman by the name of Catherine Doyle. This kind-hearted woman took an interest in the boy and tried to help him with the limited means at her disposal. As time went on, Thomas brought to his new friend his problems, including those connected with religion. She patiently read the tracts which he brought to her, and explained, as well as her limited education permitted, how the doctrines put forth in these papers differed from those of the Catholic Church. An awakening interest in the Church's teaching led him to accept an invitation from Miss Doyle to attend a Lenten Course in a neighboring Catholic Church. Following this, Miss Doyle appealed to the Religious of the Sacred Heart at their convent on Walnut Street for assistance in answering the many questions which Thomas was now asking. The Reverend Superior, Mother Charlotte McNally, consented to interview the boy, and since she was deeply impressed by his sincerity and intelligence, appointed one of the Religious to instruct the lad in the fundamentals of the faith.

About this time Miss Doyle brought Thomas to the attention of another Catholic lay woman, Miss Anne McGarvey, who was destined within a short time to take the place of a mother in the life of this lonely lad. Although she was not well off, Miss McGarvey found means to provide him with clothing and, at times, even food during the many months he was under instruction before being received into the Church on October 5, 1874, by the Reverend Charles Cicaterri, S.J., in the Chapel of

the Holy Family, now the Jesuit Church of the Gesu, in Philadelphia.

When his conversion cut him off from whatever connection he had with his family, Miss McGarvey continued to act in their place, and a year later had the great consolation of seeing this adopted son, as it were, enter the religious life. He joined the Society of Jesus at Frederick, Maryland, on November 17, 1875, and after the usual period of noviceship, took the simple vows of religion on December 8, 1877. At the end of two years of classical studies following this, Mr. Gasson and two of his classmates were selected for an additional year of special study in Latin and Greek before being sent in September of 1880 to Woodstock College in Maryland for his course in philosophy.

In the summer of 1883, he entered the period of teaching known among Jesuits as the "regency," with an assignment to Loyola College, Baltimore. He spent three years at this position, and another two years at St. Francis Xavier's College, New York City, before being selected in August of 1888 to make his study of theology at the University of Innsbruck in Austria.

On July 26, 1891, Father Gasson was ordained to the priesthood by the Prince-Bishop of Brixen in the University Church at Innsbruck. He remained at the university for an additional year of theology and performed the duties of chaplain in one of the charitable institutions of the city.

His first appointment upon his return to the United States in the summer of 1892 was to teach poetry for two years to the juniors at Frederick, Maryland, before devoting a year to the required study of ascetical theology at the same institution.

In August, 1895, he was assigned to Boston College to teach the junior class, and two years later was made professor of Metaphysics and Ethics. In 1900 he relinquished the class of Metaphysics to devote himself entirely to Ethics and Economics, continuing to profess these subjects until his appointment as president of the college on January 6, 1907.

## A NEW SITE IS CONSIDERED

On March 13, a little over two months after his inauguration, Father Gasson suggested to the Jesuit Provincial that the college purchase the "magnificent site on Commonwealth Avenue towards Brighton."<sup>2</sup> One of the earliest references to this location had been made seven years previously, on July 21, 1900, in a letter of Henry Witmore, of the realty firm of Meredith and Grew, Boston, to Father W. G. Read Mullan, S.J., then president of the college.<sup>3</sup> Among the parcels of land which he described to Father Mullan was one

known as the old Lawrence farm, and I think [it] may safely be called one of the very finest pieces of land in the vicinity of Boston. It lies to the west of Chestnut Hill Reservoir, bordered on the east by the Park around the reservoir, and commands a superb view across the water over Brighton and Brookline toward Boston. . . . It . . . seems almost intended by nature for the site of a large institution. It divides naturally into three parts. In the centre is a nearly level plateau . . . ; buildings placed thereon would command the magnificent view before referred to, and themselves would be the central objects in the charming landscape to the west of the reservoir. South of this plateau, between it and Beacon Street, is a nearly level field . . . admirably suited to an athletic field. North of the plateau . . . is a tract . . . sloping from the higher land toward the Avenue and Reservoir Park.

It is interesting to note that the two other parcels of land proposed in this letter as alternatives with the Lawrence farm as possible sites for Boston College have since been occupied by Catholic institutions: Mount Alvernia Academy on Waban Hill, and St. Elizabeth's Hospital on the old Nevins estate at Washington, Cambridge, and Warren Streets in Brighton.

Whether or not Father Mullan was already aware of the availability of the Lawrence land is not known, nor is there

<sup>2</sup> Thomas I. Gasson, S.J., to Joseph Hanselman, S.J., March 13, 1907, Maryland Province Archives, S.J.

<sup>3</sup> Letter preserved in the Boston College Archives.

any record of his reaction to this offer. No further mention of it is found until 1907, when, with all authorities concerned in agreement that the Harrison Avenue location was no longer suitable for Boston College, the Commonwealth Avenue site was brought into discussion again.

Father Gasson pointed out that the cost might, on investigation, prove too great, but on the credit side was the fact that the Archbishop (Williams) had already given his approval to the proposed change and appeared disposed to grant parish rights to a church connected with the new college. What to do with the old college buildings, and particularly the Immaculate Conception Church, was a problem; the Fathers had reason to believe that the Archbishop would be unwilling to change the church's status from collegiate to parish. Evidently, Father Gasson seemed to doubt at that time that the new college and the old institution could be maintained simultaneously. In any case, the project was destined to remain in the realm of wishful thinking for several months more.

In May of that year (1907), Father Gasson aroused the enthusiastic interest of the alumni in the project, by announcing at the annual alumni dinner, that new buildings and a new location for the college were imperative, and for that purpose a fund of ten million dollars would be needed.<sup>4</sup> He eloquently described the role of higher education in maintaining the dignity and welfare of the Church, and pointed out that Boston College could not do its part in achieving this high purpose in its present location, and without separation from the high school. He concluded by saying that funds should also be made available for the hiring of distinguished lay professors, and for the establishment of an expanded program in the natural sciences.

One immediate result of this appeal was the creation of a board of advisers for Father Gasson, selected by him from among the prominent businessmen in the group. The function of this board was to suggest ways and means of securing the financial assistance that the college needed.

<sup>4</sup> *The Pilot*, June 1, 1907.



On July 24, 1907, the question of securing property for the new college was again brought up by Father Gasson. He reported to the Provincial that priests and prominent citizens of the city were urging the college authorities to buy at once, that soon it would be too late. Father Gasson seemed to think that this action should be taken at this time, even if it meant yielding the hopes of having a parish connected with the new college.<sup>5</sup>

Meanwhile, the energetic rector had caused the entire school to be renovated. Classrooms and corridors had been painted during the summer months, and a broad stairway had been constructed to provide easier access from the street floor to the gymnasium.<sup>6</sup>

When school opened that September, there were 140 young men registered in the college department, and 360 in the high school—the largest entering classes in the history of the institution up to that time.<sup>7</sup>

#### THE CHESTNUT HILL LOCATION

On August 30, 1907, Archbishop Williams had died and Archbishop William H. O'Connell had succeeded to the See of Boston. This meant, of course, renewing all permissions and approvals which Archbishop Williams had granted in connection with the proposed new Boston College. So, on October 24, the Jesuit Provincial, with his Socius, and Father Gasson, visited Archbishop O'Connell and laid before him their plans as they visualized them to date. The prelate showed the keen interest of an alumnus, as well as that of head of the diocese, in the proposals, and gave them his full approval, including permission to buy property and build the college.<sup>8</sup> It was still undecided which of three available sites would be more desirable,<sup>9</sup> al-

<sup>5</sup> Thomas I. Gasson, S.J., to Joseph Hanselman, S.J., July 24, 1907, Maryland Province Archives, S.J.

<sup>6</sup> *The Pilot*, Sept. 14, 1907.

<sup>7</sup> *Ibid.*, Sept. 21, 1907.

<sup>8</sup> Thomas I. Gasson, S.J., to Joseph Hanselman, S.J., Oct. 26, 1907, Maryland Province Archives, S.J.

<sup>9</sup> *Ibid.*



though the Archbishop evidently was strongly in favor of the Chestnut Hill location.<sup>10</sup> As it turned out, the Chestnut Hill land was selected, and on November 11, 1907, a special meeting of the trustees of Boston College was called at which it was voted to purchase two parcels of land, one owned by E. S. Eldridge on Commonwealth Avenue, Newton, and the other, an adjoining parcel, owned by the Provident Institution for Savings.<sup>11</sup> At the same meeting, the president of the college was authorized to petition the legislature for amendments to the charter of the corporation (1) changing its name to the Trustees of Boston College (instead of "*the Boston College*"), (2) for authority to grant medical degrees, and (3) for authority to hold additional real and personal estate.<sup>12</sup>

Two weeks later, on November 25, another special meeting of the trustees was held, to authorize the corporation (of the college) to purchase a tract of land owned by Henry S. Shaw and the Mt. Auburn Cemetery Association in the city of Newton adjoining the parcels of land voted on previously, and fronting on Beacon Street and the driveway. The purchase of the fourth and last section, that situated on Beacon, Hammond, and South Streets (the latter now College Road), and owned by the Massachusetts Hospital Life Insurance Company, was also approved at this meeting.<sup>13</sup>

Papers were passed on the new property on December 12, bringing to the college a total area of some thirty-one acres<sup>14</sup> with an assessed evaluation of \$187,500.<sup>15</sup> Public announcement of the purchase was made in the newspapers of December 18.<sup>16</sup>

<sup>10</sup> Monsignor Jeremiah F. Minihan to Rev. Robert H. Lord, June 14, 1941, Diocesan Archives, Boston. After consulting with His Eminence, Cardinal O'Connell, in answer to Father Lord's inquiry, Monsignor Minihan reported: "Father Gasson inspected and bought the Lawrence Estate on the advice and suggestion of His Eminence."

<sup>11</sup> "Records of the Trustees of Boston College," under date Nov. 11, 1907, Boston College Archives.

<sup>12</sup> *Ibid.*

<sup>13</sup> *Ibid.*, under date Nov. 25, 1907.

<sup>14</sup> Thomas I. Gasson, S.J., to Joseph Hanselman, S.J., Dec. 9, 1907, Maryland Province Archives, S.J.

<sup>15</sup> *The Pilot*, Dec. 28, 1907.

<sup>16</sup> *The Boston Herald*, Dec. 18, 1907.

## THE DRIVE FOR FUNDS

Immediately there was enthusiastic talk of erecting a group of buildings to be built immediately; a group that would include dormitories, and which would eventually house "the greatest Catholic College in America."<sup>17</sup> A mass meeting was called for Monday night, January 20, 1908, at the college hall,<sup>18</sup> to which the college's most distinguished alumnus, Archbishop O'Connell, was invited.<sup>19</sup> Eight hundred former students and friends of the college answered the call and heard Father Gasson read the Archbishop's address, when the Archbishop himself was prevented by illness from attending. Fifty thousand dollars were pledged by the audience in response to the pleas of the speakers, and thus a beginning was made for the establishment of a new Boston College.<sup>20</sup>

Under the direction of Doctor John F. O'Brien of Charlestown, who had been chairman of the first meeting, a second mass meeting was held on February 17, at which an additional \$137,000 was pledged.<sup>21</sup> A week later another impetus was given the drive by the formation of a "Boston College Club," with membership open to those "interested in the extension of Boston College."<sup>22</sup>

On June 20, 1908, was held the first of the well-remembered lawn parties at Chestnut Hill for the benefit of the new college. The grounds for the campus were dedicated by Father Gasson, and named by him "University Heights" upon this occasion. Throughout the day, some 25,000 persons witnessed the exhibits and patronized the many booths, with some 12,000 gathering to hear the Honorable Bourke Cockran deliver the principal address.<sup>23</sup>

<sup>17</sup> *The Pilot*, Dec. 28, 1907.

<sup>18</sup> *Ibid.*, Jan. 11, 1908.

<sup>19</sup> *The Boston Herald*, Jan. 12, 1908.

<sup>20</sup> *The Boston Globe*, Jan. 21, 1908.

<sup>21</sup> *The Boston Herald*, Feb. 15, 1908; and *The Pilot*, Feb. 22, 1908.

<sup>22</sup> *The Boston Herald*, Feb. 25, 1908; and *The Pilot*, Feb. 29, 1908.

<sup>23</sup> *The Pilot*, June 27, 1908.

## DESIGNS AND PLANS

During the late fall of 1908, Father Gasson devoted some weeks to an inspection of several of the larger colleges and universities east of the Mississippi in order to obtain ideas that might be utilized in the design and equipment of the new college. Of the institutions visited, Chicago University impressed Father Gasson most favorably. He felt that this group of buildings showed a unity of idea that was admirable, and had a flexibility of design that would permit symmetrical growth in the years to come.<sup>24</sup> These were features which he would undoubtedly require in the plans for the new Boston College.

On January 25, 1909, a competition to determine the best general plans for the new buildings was announced, and fourteen architects were invited to compete.<sup>25</sup> The contest was in accordance with the regulations governing general professional practice laid down by the American Institute of Architects. The first of the three prizes which were offered was an award of one thousand dollars for the best general plan of the grounds and positioning of the buildings; the second, five hundred dollars for the next best general plan, and the third, consisting in a commission to design and supervise the construction of the Recitation Building, for the best plan of this building. All entries were prepared in a uniform manner, with the only indication of the architect's identity being a code mark placed on each set of plans by a neutral referee to correspond with the marking of a sealed envelope containing the architect's name. The contest closed on March 15, 1909, and the decision on the reward was to be announced on or before April 12.

The committee of judges consisted of the president of the college, Father Gasson; a member of the faculty, Father David W. Hearn, S.J., vice-president of Boston College, and formerly

<sup>24</sup> *The Boston Post*, Dec. 24, 1908.

<sup>25</sup> This account of the competition is based on the official announcement and statement of conditions of the contest, and correspondence concerning it, preserved in the Boston College Archives. Charles D. Maginnis of Boston, a member of the firm which won the competition, supplied the writer with additional details.

president of St. Francis Xavier College, New York City; two members of the board of trustees, Father J. Havens Richards, S.J., formerly president of Georgetown University, and Father Joseph T. Keating, S.J., treasurer of Boston College; an architect, William D. Austin; a builder, Charles W. Logue, and a landscape architect, Arthur A. Shurtleff, all of Boston.

On Saturday, April 10, 1909, after meeting several times to discuss the entries, the judges finally agreed on the plans to be given first prize, but the name of the winning architect was not made known until the following Monday, when it was announced that the Boston firm of Maginnis and Walsh had won first and third prizes, and Edward T. P. Graham of Cambridge, Massachusetts, won second prize.<sup>26</sup>

According to the prize-winning general plan, provisions were made for a group of about fifteen buildings, with large sports fields and a landscaped campus. The architectural style adopted for the group was English Collegiate Gothic which appealed to the architects as most suitable because of the natural characteristics of the site, — an uneven topography, lacking parallelism in bounding streets, and because of the appropriate sentiment of this architectural tradition in relation to collegiate life.<sup>27</sup>

According to the architects, the plan was intended roughly to suggest that of a cathedral, the buildings being disposed

so as to form longitudinal and transverse courts, at the junction of which is placed the recitation building. . . . This building, surmounted by a massive Gothic tower, will be the dominating centre of the group.

From Commonwealth Avenue the group will present a splendid picture. Entrance to the college group is between two gate lodges, and passes into a great quadrangle, framed with trees. On the left, in order, are the faculty building, with its cloister commanding a magnificent view, the chapel and the library; on the right the Assembly Hall, designed to provide the public entrance directly from the street; the Philosophy building and the Biology building.

On the transverse courts are the Physics and Chemistry

<sup>26</sup> *The Boston Herald*, April 13, 1909.

<sup>27</sup> *Ibid.*



buildings, with provisions for further buildings which may be needed, on the south side of the Recitation building, and representing what may be termed the apse of the scheme, are arranged the gymnasium, large dining hall (or extra building) and two houses of retreat. The court is terminated by a curved parapet wall and terrace, which at the same time afford an interesting outlook and resting place.<sup>28</sup>

The northern part of the property would be devoted to the athletic fields and grandstands.

At the time these plans were drawn up, it was expected that work would commence on the Recitation Building during the summer of 1909 and be ready for the first influx of students by September, 1910, permitting the class of 1911 to have the honor of being the first to graduate from the new college.<sup>29</sup> These hopes proved, as will be seen, too optimistic.

Meanwhile, steps were being taken to raise funds for the carrying on of the building program. The Young Men's Catholic Association omitted its annual "College Ball," a tradition of thirty years, to sponsor a gigantic musical festival at Mechanics Building, Boston, on April 19, 1909, featuring a chorus of four hundred voices. For this function, the association achieved the almost unbelievable advance sale of 10,000 tickets at one dollar each.<sup>30</sup>

By the beginning of June, 1909, the plans for the Recitation Building had been submitted to and approved by the Jesuit Provincial and General.<sup>31</sup> At the same time, it was tentatively decided to rebuild the stone barn which was located on the Chestnut Hill property as a temporary faculty residence pending the erection of the Faculty Building, in preference to the suggestions that the lodge house on the property be repaired and used, or that a dwelling house in the vicinity be rented for the purpose. As it turned out, none of these plans was put into effect; the faculty, as will be seen, was obliged to commute each day from

<sup>28</sup> *Ibid.*; also *The Boston Evening Transcript*, May 4, 1909.

<sup>29</sup> *The Boston Herald*, April 13, 1909.

<sup>30</sup> *The Pilot*, April 24, 1909, and *The Boston American*, Jan. 31, 1909.

<sup>31</sup> Thomas I. Gasson, S.J., to Joseph Hanselman, S.J., June 5, 1909, Maryland Province Archives, S.J.



Harrison Avenue throughout the first three years of the new college's existence.

On June 19, a second garden party was held on the college grounds at University Heights, under the direction of the alumni association president, Dr. Eugene A. McCarthy, of Cambridge. This function was even more successful than the party of the previous year had been, drawing an attendance of over thirty thousand persons. The feature of the afternoon was the turning of the first sod for the Recitation Building, which took place in the presence of a distinguished gathering. Father Gasson spoke the words:

In the name of the August Trinity, the Father, Son and Holy Ghost, in the name of Jesus Christ, Saviour of the world, and who has given us the only civilization by which a nation can endure, in the name of all that is high and noble, we perform the first act of this series of tremendous acts which are to result in this great blessing for the people of the Commonwealth of Massachusetts.<sup>32</sup>

Then, with a silver spade, he formally turned the first sod.

#### THE IRISH HALL OF FAME

A project to have a "Daniel O'Connell Memorial Building and Irish Hall of Fame," as one of the units of the new college was announced on June 27, 1909.<sup>33</sup> The person who set this movement on foot and secured for it the sponsorship of all the Irish-American clubs in Boston was a prominent Jesuit preacher, Father James I. Maguire, S.J., who was stationed at the Immaculate Conception Church in Boston. One of Father Maguire's first steps was to engage the architects who were working on the college to draw up plans for this monumental edifice which would be in harmony with the other buildings. The approved design was made public on August 15, 1909, and all the Boston Sunday papers on that day featured the new undertaking.<sup>34</sup>

If Father Maguire's plans had materialized, the memorial

<sup>32</sup> *The Pilot*, June 26, 1909.

<sup>33</sup> *The Boston Globe*, June 27, 1909.

would have been erected simultaneously with the Recitation Building, and would have occupied the entire side of the driveway on which the library now stands. On the Commonwealth Avenue end of this tract the hall of fame would have been located, polygonal in ground plan, and containing a large circular hall bordered by high Gothic arches and massive stone piers. Surrounding this arcade it was planned to have two corridors, one over the other, from which would open thirty-two alcoves, symbolizing the thirty-two counties of Ireland, and serving as museums of the respective counties.

Passing from this hall of fame in the direction of the Tower Building, one would enter the O'Connell memorial, through a connecting foyer. The main feature of the Memorial Building was to have been a theater auditorium with a seating capacity of two thousand, behind which would have been a series of smaller halls designed to accommodate groups of from one hundred to five hundred persons. Both buildings were to have been decorated with murals and sculptures symbolizing the glories of Ireland. The committee in charge of the project anticipated a minimum outlay of \$300,000 for construction and decoration.<sup>35</sup>

The addition of a heroic statue of Daniel O'Connell was at one time contemplated. One of the tentative plans for the statue's location was at the top of the dome, "where the figure of the great Liberator could be seen from afar."<sup>36</sup>

The purpose of the memorial and the hall of fame was, of course, to perpetuate in America the name and deeds of distinguished sons and daughters of Ireland, as well as to contribute to the preservation of Ireland's language, literature, music, and art. It was the intention of those in charge of the project to present the entire structure as a gift to Boston College from the Irish clubs and societies in Greater Boston, "while they

<sup>34</sup> *The Boston Sunday Post*, Aug. 15, 1909; *The Sunday Herald* (Boston), Aug. 15, 1909; *The Boston Globe*, Aug. 15, 1909; *The Boston American*, Aug. 15, 1909.

<sup>35</sup> *Ibid.*

<sup>36</sup> *The Boston Sunday Post*, Aug. 15, 1909.

[the societies and clubs] will enjoy the material benefits of a magnificent home, where local, state, and national meetings and conventions may be held."<sup>37</sup>

When it was seen that financial considerations would postpone the erection of the memorial indefinitely, the sum of money which the committee had already collected was devoted to the furnishing and decoration of the assembly hall in the Tower Building. By the summer of 1911, all plans for the project had been abandoned.<sup>38</sup>

<sup>37</sup> *Ibid.*; and *The Boston Globe*, Aug. 15, 1909.

<sup>38</sup> The author is indebted to the kindness of Father James I. Maguire, S.J., of St. Joseph's Church, Philadelphia; and to Charles D. Maginnis of Boston for many of the details in the account of the Irish Hall of Fame movement.

## CHAPTER XVI

### THE TOWERS ON THE HEIGHTS

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THE work, meanwhile, of excavating the foundation area for the Tower Building began in the fall of 1909.<sup>1</sup> Since the foundations had to be blasted out of solid rock ledge, the work was necessarily slow, but the stone which was removed provided material for the walls, thereby reducing expenses. The laying of masonry began in the spring of 1910,<sup>2</sup> after the board of trustees of the college had authorized Father Gasson to contract for the building operations.<sup>3</sup> By the following October, a roof was already over two wings of the structure.<sup>4</sup>

That month the grounds were visited by Cardinal Vannutelli, the Papal Legate, who was passing through Boston on his way to attend the Eucharistic Congress in Canada. The Cardinal expressed his enthusiastic admiration for the plans of the college, and seemed most impressed by the fact that such admirable style was achieved without resort to elaborate and expensive ornamentation.<sup>5</sup>

#### SACRIFICES, DELAYS, DISAPPOINTMENTS

No large donations to the building fund had ever been received. The many parties and functions which were held during these years to benefit the college did not realize enough to meet

<sup>1</sup> William J. Conway, S.J., "Obituary: Father Thomas I. Gasson, S.J.," *Woodstock Letters*, 60(1931):84.

<sup>2</sup> *Woodstock Letters*, 39(1910):109.

<sup>3</sup> Records of the Trustees of Boston College, under date Jan. 5, 1910.

<sup>4</sup> *The Stylus*, 24(Oct., 1910):1:28.

<sup>5</sup> *Ibid.*, 24(Nov., 1910):2:25.

even a sizable fraction of the building costs. The income from the Immaculate Conception Church at this period was devoted almost exclusively to the college fund, and whatever the Jesuit community could realize through the stipends offered for retreats to religious, sermons, lectures, and so on, was put aside for the new building.<sup>6</sup> The self-denial and hardships which that community underwent in their efforts to save every available penny for the fund has never been sufficiently appreciated. But despite these gallant attempts on the part of so many friends of Boston College, both lay and religious, to meet the expenses of the new undertaking, the burden of debt mounted so swiftly that it soon threatened to put an end to the whole project. Father William J. Conway, S.J., who was administrative assistant to Father Gasson at the time, afterward wrote:

Father Gasson saw all too clearly that unless the unforeseen happened, the building would never reach completion. The winter of 1910 saw him face to face with failure.<sup>7</sup>

The same authority claims that at one point in the construction of the building, the delay due to shortage of funds threatened to be so lengthy that some kind of temporary covering was rigged over the work which had already been completed.<sup>8</sup>

To meet this financial crisis, Father Gasson obtained permission from the Jesuit authorities in Rome in 1910 to sell the tract of land on Massachusetts Avenue, Boston, which the college had purchased as an athletic field some twelve years before. On March 6, 1911, the trustees of the college authorized the sale of the land to a public utilities company at a favorable price which enabled the rector to continue the construction of the new college.<sup>9</sup>

<sup>6</sup> James T. McCormick, S.J., to James M. Kilroy, S.J., "A Proposal for Financial Adjustment" (date uncertain: 1926[?]), Archives of Boston College.

<sup>7</sup> William J. Conway, S.J., "Obituary: Father Thomas I. Gasson, S.J.," *Woodstock Letters*, 60(1931):84.

<sup>8</sup> *Ibid.*, p. 85.

<sup>9</sup> Records of the Trustees of Boston College, under date March 6, 1911, Boston College Archives.



In May, 1911, when work was resumed, the tower had been built up to the level of the roof, and some of the roof tiling had been done.<sup>10</sup> During the summer, the tower was completed, and by October practically all the heavy masonry work had been finished, and the heating and ventilating systems, as well as the steel stairways had been installed. It had even been thought that the laying of the cornerstone might take place during the fall, but the date was postponed until the following May or June, with no one foreseeing that further delays would push the date back and back for another full year.<sup>11</sup>

One consolation in this period of trial was the phenomenal growth of the high school and college enrollments at James Street. The combined registration in September, 1911, exceeded the thousand mark, a growth of 100 per cent in five years! The Boston College enrollment was the largest, next to that of Holy Cross College, of any purely prescribed and classical college in America; Boston College High School, at the same time, had the distinction of being the country's largest classical high school for boys.<sup>12</sup> To provide for this growth, two rooms in the faculty residence had to be converted into classrooms.<sup>13</sup>

Father Gasson found comfort, also, in the reflection that during the year he had had the opportunity of refusing

an enormous and magnificent sum — a sum which would erect a number of our proposed buildings — if I would part with a portion of our grounds. But I concluded that if our site was so good and fitting for other institutions it was worthy of Boston College.<sup>14</sup>

Oral tradition has it that this offer was made by the authorities of a local university.

Throughout the following winter (1911-1912) work on the new building was pushed forward. From the exterior, the building presented an almost-finished appearance. The windows were

<sup>10</sup> *The Stylus*, 24(Jan., 1911):29; and 24(May, 1911):33.

<sup>11</sup> *Ibid.*, 25(Oct., 1911):24.

<sup>12</sup> *Ibid.*, and *The Boston Sunday Post*, Dec. 8, 1912, p. "A."

<sup>13</sup> *The Stylus*, 25(Nov., 1911):2, p. 34.

<sup>14</sup> *Ibid.*, 24(June, 1911):9, p. 27.

in place except those in the assembly hall and in the tower, where it was hoped that stained glass might be used. Electric wiring and the last of the heating apparatus was being installed, but the task of proper grading and landscaping of the grounds remained.<sup>15</sup> Nevertheless, it was still felt that the building might be dedicated in the spring, and classes held on the Heights in September.<sup>16</sup> But again the "unforeseen delays," which were now becoming so familiar, and "the length of time required to put the grounds in proper order"<sup>17</sup> operated against the scheduled opening of the new college. By October (1912), it was hoped that, if all went well, classes would be transferred to University Heights the following Easter.<sup>18</sup>

#### AN ADULT EDUCATION PROGRAM

The winter of 1912-1913 witnessed an attempt on the part of the college authorities to initiate a night school of graduate caliber for adults.<sup>19</sup> In response to a request from a group of prominent Catholic laymen, Father Gasson had delivered a series of lectures on the philosophy of history during 1912, and at the close of the course, when another series was demanded, Father Matthew L. Fortier, S.J., of the college staff, was appointed to conduct further series in Catholic philosophy. Father Fortier felt that something more could be achieved than mere casual attendance at these talks, if several courses of lectures would be offered simultaneously, and if academic credit would be granted in connection with them.

Father Gasson approved of the plan, and by December, 1912, a postgraduate department was in operation with the modest schedule of two series of lectures: The Philosophy of Literature, by Father Gasson, and Professional Ethics, by Father Fortier. The postgraduate course was open only to those already having

<sup>15</sup> *The Boston Sunday Globe*, Nov. 5, 1911; also *The Stylus*, 25(Jan., 1912):4, p. 36.

<sup>16</sup> *The Stylus*, loc. cit.

<sup>17</sup> *Ibid.*, 26(Oct., 1912):1, p. 24.

<sup>18</sup> *Ibid.*

<sup>19</sup> *The Stylus*, 26(Dec., 1912):3, pp. 43-44; and *Woodstock Letters*, 64(1935):446-447.

an A.B. degree, and only to those whose applications were acted on favorably by the faculty board of admissions. To obtain their degree, candidates were obliged to attend at least two of the prescribed courses, and pass satisfactory examinations in the matter of the courses, as well as have a thesis accepted which was to be an original study of some subject related to the matter of the course, and in length be equivalent to one hundred pages of print. A familiarity with Catholic Philosophy was supposed, and for those who were not acquainted with the subject sufficiently, there were prerequisite courses offered by the Young Men's Catholic Association. Twenty-five students enrolled the first year.

This new department granted the master's degree to nineteen candidates in 1913; to forty-two in 1914; and to twenty-two in 1915; in addition to several degrees of A.B., which were granted to adults who had never had the opportunity to finish their college course in the day division.<sup>20</sup> The difficulties of providing adequate faculty and library facilities for this post-graduate work, and the possible conflict with the regular college department in the matter of degrees led several members of the college staff to petition Father Lyons shortly after his accession to the presidency of the college, to discontinue the courses. In May, 1914, it was decided that new students would not be admitted to postgraduate courses in the night school when classes reconvened in September.<sup>21</sup> The question of graduate classes was not taken up again until after World War I.

### THE DAY APPROACHES

Through the winter and spring of 1913, construction on the new building consisted largely of "finishing work." The plasterers had completed their work by December, and four months were allowed for drying of the plaster before the work of mural decoration was to commence. Father Gasson had secured for

<sup>20</sup> From records preserved in the office of the Boston College Graduate School. Cf. also *The Boston Post*, June 19, 1913.

<sup>21</sup> Charles Lyons, S.J., to Anthony Maas, S.J., Provincial, May 28, 1914, Maryland Province Archives, S.J.

this latter task the services of Brother Francis C. Schroen, S.J., who had been a professional decorator before entering the Society of Jesus, and who had recently won wide praise for his artistic decoration of Gaston Hall and the Philodemic Debating Society room at Georgetown University. Jesuit churches and other institutions throughout the country bore on their walls paintings that were a glorious testimony to this famous lay brother's skill and genius, so it was with pleasurable excitement that his coming was awaited.<sup>22</sup> In March, Father Gasson announced the painter's arrival, and the work was begun which would take until late that year to finish.

The newspapers early in March carried the long-awaited news that the Recitation Building at Boston College would open for classes later that month.<sup>23</sup> It was decided at this time that the entire student body would not be transferred to the new quarters due to limited laboratory facilities and the lack of suitable living accommodations for the faculty, but the seniors, forming the golden anniversary class of the college, would have the honor of finishing the scholastic year at the Heights. Speculation arose as to which professors would be assigned to the new building, but it was soon announced that one, at least, had been settled upon. This was to be the Reverend William P. Brett, S.J., professor of Ethics, who was a member of the first class ever graduated from Boston College, and who now was to have the distinction of being the first Jesuit to teach a class in the new college. Father Fortier also taught seniors, but since he had a junior class, too, which was scheduled to remain at James Street, it was thought better to have Father Gasson take over the lectures in Psychology at Chestnut Hill.<sup>24</sup>

#### OPEN FOR CLASS

On Friday morning, March 28, 1913, groups of young men wearing derby hats and carrying "Boston bags" crowded the

<sup>22</sup> *The Stylus*, 26 (Dec., 1912):3, pp. 44-45; and 26 (March, 1913):6, p. 225.

<sup>23</sup> *The Boston Sunday Post*, March 9, 1913.

<sup>24</sup> *Ibid.*, March 23, 1913, p. "C."



streetcars for the long trip to Lake Street. Those among them who had been foresighted enough to purchase newspapers, read the tragic news of the Dayton flood, and perhaps skimmed the advertisements of the now defunct Henry Seigal and Company, and the Shephard-Norwell Stores; on the amusement page, they read that Maclyn Arbuckle was still playing in "The Round-up" at the Boston, and Otis Skinner in "Kismet" at the Hollis. Somewhere on the inside pages they would come upon the brief notice that Boston College was opening that day. These lads, seventy-one in number, left the cars at the end of the line and, with the enthusiasm of a new adventure, began the long trudge up Commonwealth Avenue to the college.

At about half-past nine, the students assembled at the South Street (College Road) entrance to the grounds, where they were met by Father Gasson and some members of the faculty, in the presence of a number of newspaper photographers who recorded the scene for posterity.<sup>25</sup> The group formed a procession and entered the building through the west porch, coming to a halt in the rotunda. There the students gathered informally about Father Gasson who turned to them and spoke the simple words of dedication:

Gentlemen of the Class of 1913; this is an historic moment. We now, in an informal manner, take possession of this noble building, which has been erected for the greater glory of God, for the spread of the true faith, for the cultivation of solid knowledge, for the development of genuine science, and for the constant study of those ideals which make for the loftiest civic probity and for the most exalted personal integrity. May this edifice ever have upon it the special blessing of the Most High, may it ever be a source of strength to the Church and her rulers, a source of joy to the Catholics of Boston and its vicinity, a strong bulwark of strength for our Country and a stout defence for the illustrious State of which we are justly proud.<sup>26</sup>

<sup>25</sup> *Woodstock Letters*, 42(1913):246-247; *The Boston Post*, March 29, 1913, p. 6. The *Post* article carries a photograph showing Fathers Gasson, Goeghan, Brett, and Conway with a group of students.

<sup>26</sup> *Woodstock Letters*, *loc. cit.*; *The Stylus*, 26(April, 1913):7, pp. 274-275; *Sub Turri*, 1(1913):28-29.



Following the dedication, the group left the rotunda and began a tour of inspection throughout the building from the basement to the turrets. The seniors were permitted to select their own classroom, and they chose a large, sunny room in the southeast wing.<sup>27</sup> The mural decorations in the president's office (now the office of the dean of arts and sciences); in the office of the prefect of studies (now occupied by the clerical department of the registrar's office); and in the senior assembly hall, which were in the process of being painted at the time by Brother Schroen, drew the appreciative attention of the visitors.<sup>28</sup> The building's main art piece, the statue of St. Michael, had not yet been moved from James Street to its destined position in the rotunda.<sup>29</sup>

The transfer of classes to the Heights occasioned some inconvenience to those seniors who were taking chemistry, since they were obliged to return to James Street for their science work after attending morning lectures in Newton.<sup>30</sup>

The building was opened for inspection by the public upon the occasion of a party in aid of the building fund on May 17.<sup>31</sup> At this time it was understood that the graduation exercises in June would be held in the hall on James Street, since the new building would not as yet be formally opened,<sup>32</sup> but later, the date for the dedication of the building was advanced, permitting the graduation to be held at University Heights.<sup>33</sup>

#### CORNERSTONE

The ceremony of the laying of the cornerstone took place on the afternoon of Sunday, June 15, 1913, before a crowd of fifteen thousand people. In the absence of Cardinal O'Connell in Rome, the Right Reverend Joseph G. Anderson, Auxiliary Bishop of

<sup>27</sup> *The Stylus*, loc. cit.

<sup>28</sup> *Ibid.*, 26(May, 1913):8, p. 335; *The Boston Sunday Post*, March 23, 1913, p. "c."

<sup>29</sup> *The Stylus*, 26(April, 1913):7, pp. 274-275.

<sup>30</sup> *Ibid.*

<sup>31</sup> *The Boston Sunday Post*, loc. cit.

<sup>32</sup> *The Stylus*, 26(June, 1913):9, p. 388.

<sup>33</sup> *The Boston Post*, June 19, 1913.

Boston and member of the class of 1887, performed the ceremony, assisted by Father Gasson and by the Very Reverend Anthony J. Maas, S.J., Provincial of the Maryland-New York Province of the Society of Jesus. Six Monsignori, one hundred priests, Mayor John F. Fitzgerald of Boston, and state and civic leaders were among the audience which heard the Reverend Walter Drum, S.J., deliver the dedicatory sermon, and E. A. McLaughlin give the principal address. That afternoon the friends of Boston College applauded the news that the Golden Jubilee Fund for the new college had passed the \$30,000 mark.<sup>34</sup>

Three days later, at the commencement exercises celebrating the golden anniversary of the founding of the college, degrees were conferred in the presence of Bishop Anderson upon seventy-nine candidates, including students in the evening division. The Honorable Joseph C. Pelletier, of the class of 1891, who was awarded an honorary doctor of laws degree on this occasion, delivered the address to the graduates.<sup>35</sup>

On September 17, 1913, the first complete collegiate year in the new building began with a record enrollment of almost 400 students in freshman alone.<sup>36</sup> At the same time, the high school, with 430 freshmen, making a total of 1100 students, outgrew in one registration the additional room made available in the James Street building by the departure of the college sections.<sup>37</sup>

<sup>34</sup> *Ibid.*, June 16, 1913, pp. 1 and 4; *The Pilot*, June 13 and 21, 1913; (New York) *World*, June 29, 1913. "In the box placed within the stone were a year-book (*Sub Turri*) of 1913; envelope containing pious articles; envelope containing coins of the United States; history of the building; list of names of ecclesiastical and civic authorities; copies of the *Boston Sunday Globe*, *Sunday Post*, *Sunday Herald*, *Sunday American*, and a *Boston Transcript* of March 26, 1913; catalogue of Boston College High School; catalogue of Boston College; book of spiritual exercises, Roman breviary, Roman missal; list of officers of the Boston College Alumni Association; programme of the exercises of the day, and programme of music by the Young Men's Catholic Association" (*Boston Post*, June 16, 1913).

<sup>35</sup> *The Boston Post*, June 19, 1913.

<sup>36</sup> *The Stylus*, 27(Oct., 1913):1, p. 42.

<sup>37</sup> *Ibid.*, p. 60.

## THE TASK COMPLETED

During the fall, the interior of the new college building was graced by the erection of five marble statues in the hall beneath the rotunda.<sup>38</sup> The smaller of these statues represented SS. Aloysius, Stanislaus, John Berchmans, and Thomas Aquinas; the group in the center of the rotunda depicted St. Michael overthrowing Lucifer. The latter was completed in 1868 at Rome by M. le Chevalier Scipione Tadolini, on the commission of Gardner Brewer of Boston. It took three years to model the allegorical figure and the elaborate pedestal, and to reproduce them in marble. On the completion of the work, the statue was placed on exhibition for a period in Rome, where it was received with praise by the critics. Among the many distinguished persons who viewed the figure was Pope Pius IX, who smilingly commented, "The devil is not as black as he has been painted!"<sup>39</sup>

Mr. Brewer paid \$28,000 for the statue, and was so solicitous for its safe arrival in Boston that he had Tadolini himself accompany it to America and set it up in the great hall of the Brewer mansion on Beacon Street. Much later, when the Brewer estate was being liquidated, the statue passed into the hands of an art dealer, and remained in storage for many years until it was purchased by an anonymous benefactor and presented to Boston College in 1909 in the name of Father Charles Lane, S.J., to be placed in the new college.<sup>40</sup>

In the process of transferring the statue to the Heights, the wings, scabbard, and sword of the main figure were unfortunately broken, and plaster wings substituted, which were

<sup>38</sup> *Ibid.*, 27 (Nov., 1913):2, p. 116.

<sup>39</sup> *Prose e Poesie Intorno al Celerre Gruppo Rappresentante San Michele* (Roma: Tipografia di G. Aurelj, 1869), p. 10. Preserved in the Boston College Archives. Cf. also article by F. Franzoni in *Osservatore Romano*, March, 1869, the main portion of which was translated and published by Joseph E. Kelly, "A Great Art Gift to Boston College," *The Stylus*, 23 (April, 1909):27-30.

<sup>40</sup> *The Philadelphia North American*, Dec. 29, 1901; *The Boston American*, March 21, 1909; *The Boston Evening Transcript*, April 7, 1909; *The Boston Globe*, April 10, 1909.

allowed to remain until the spring of 1925, when wings of marble were restored.<sup>41</sup>

On February 11, 1913, Father Gasson contracted to have the tower bells, which have since become so closely associated with Boston College by thousands of students and visitors, manufactured and installed in May by Meneely and Company of Watervliet, New York. The four bells are DO (F), the largest, christened Ignatius of Loyola; FA (B<sup>b</sup>), Franciscus Xavierius; SOL (C), Aloysius Gonzaga; and LA (D), Joannes Berchmans. When this clock chime was ordered, Father Gasson evidently considered enlarging it ultimately to a tune-playing chime, for the frame was made of sufficient strength and size to carry the six or seven additional bells required, and as late as 1936 the possibility of such a change was contemplated by the then-president, Father Louis J. Gallagher.<sup>42</sup>

The Fulton Room, a small amphitheater equipped and decorated for the use of the Fulton Debating Society as a gift of the Boston College Club of Cambridge, was formally opened on November 19.<sup>43</sup> The seating arrangements of the room were changed years later to make it a conventional lecture hall, but the mural decorations by Brother Schroen are still preserved as a tribute to the debating society, lineally one of the oldest organizations in the college.

In the latter part of this month of November, 1913, Boston College alumni were reminded on the occasion of a bazaar held at the high school under the direction of St. Catherine's Guild for the benefit of the Faculty Building Fund that the need for accommodations for the Jesuit staff at the Heights was acute.<sup>44</sup> As early as August of 1912, Father Gasson had recognized the great inconvenience which would be caused the professors by their daily journeys to and from the city, and he had petitioned

<sup>41</sup> *The Heights*, April 7, 1925.

<sup>42</sup> F. P. Latz to Rev. Thomas I. Gasson, S.J., Feb. 11, 1913; and Andrew E. Meneely to Rev. Louis J. Gallagher, S.J., Aug. 12, 1936. (Letters preserved in the Boston College Archives.)

<sup>43</sup> *The Stylus*, 27(Dec., 1913):169.

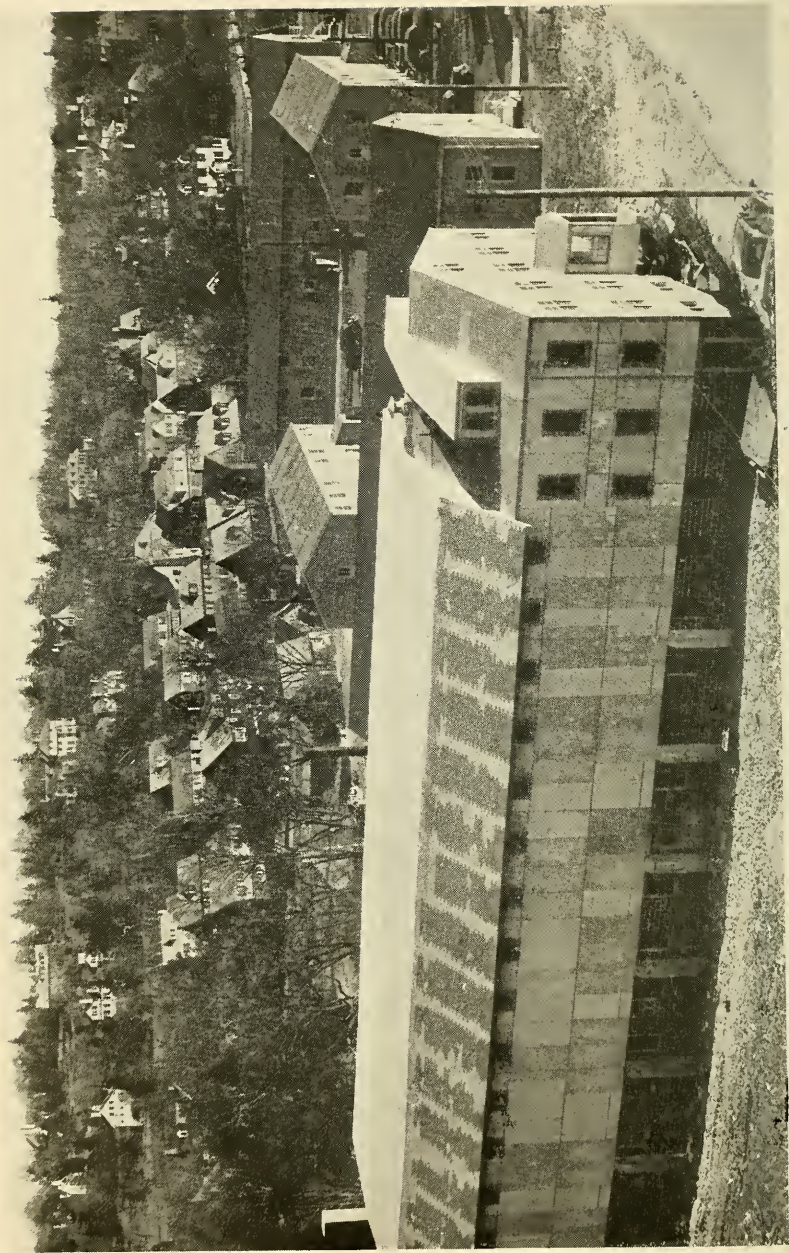
<sup>44</sup> *Ibid.*





The rotunda of the Tower Building





The temporary buildings erected on Freshman Field during 1946-1947

the Jesuit provincial authorities for permission to have preliminary plans drawn for a faculty residence. The permission was granted and the slow work of consultation and drawing up trial sketches was begun.<sup>45</sup> But he himself was not to see the completion of this work, for on January 11, 1914, his term of office as president of the college came to an end, and he was succeeded by the Reverend Charles W. Lyons, S.J.

<sup>45</sup> Thomas I. Gasson, S.J., to Joseph Hanselman, S.J., Provincial, Aug. 2, 1912, Maryland Province Archives, S.J.

## CHAPTER XVII

### *PREWAR ERA*

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THE Reverend Charles W. Lyons, S.J., who became the new president of Boston College in early 1914, was born in Boston, January 31, 1869. After attendance at the public schools of the city, and graduation from Boston English High School, he was employed for a period by a wool concern in the city, and it was during this time that he joined the Young Men's Catholic Association and came into contact with the Jesuit Fathers. He proved to be an enthusiastic worker in the association, and was soon elected a member of the board of directors.

At the age of twenty-two, he decided to devote his entire life to the service of God, and on August 14, 1890, he entered the Society of Jesus at the novitiate in Frederick, Maryland. The delicate state of his health threatened this career many times during his first years in religion, but he was able to complete his course of studies within a year of the minimum time prescribed. He made his philosophical and theological studies at Woodstock College, Maryland, and was ordained a priest in 1904. Upon the termination of his studies, he taught metaphysics and political economy at St. Francis Xavier College, New York City, and at Boston College. In 1908, he was appointed president of Gonzaga College, Washington, D. C., and less than a year later was transferred to the presidency of St. Joseph's College, Philadelphia, then on the eve of an extended building program. He remained in the position for five years, before his selection to fill a similar role in Boston.

It was agreed by all that Father Lyons was a fortunate choice to succeed Father Gasson at this critical period in the history of Boston College. He was already experienced both as an administrator and as a "builder." His most recent concern before coming to Boston had been the erection of a faculty residence for St. Joseph's College, much along the lines of the one planned for Boston. He was familiar with the problems connected with such an enterprise, and could bring to his new task a wealth of ideas and suggestions, and a sound knowledge of what was *not* practical for such an edifice.<sup>1</sup>

### A FACULTY HOUSE IS PLANNED

He devoted himself at once to the business of pushing forward the preparations for the new residence. Maginnis and Walsh, the architects of the first building, had been selected to design the new hall, and were able to provide Father Lyons in March, 1914, with complete plans to show to Jesuit provincial authorities in New York.<sup>2</sup> As the building was envisioned by Father Gasson, it would not rise more than three stories above the ground, and the community chapel in the building would be no larger than necessary to accommodate the Jesuit community at common prayers. Father Lyons, however, was of the opinion that the building should provide more rooms to accommodate the future growth of the faculty, and consequently had the architects add another entire floor to its height. Moreover, he caused the plans for the chapel to be altered to accommodate some 250 people.

When Father Gasson learned of this, he wrote to the Provincial, expressing concern lest the enlarging of the chapel, which had been ruled strictly private by the diocesan authorities, might in the future be the occasion of embarrassing difficulties with lay persons wishing to attend Sunday Mass there. He also felt that the addition of a fourth floor would cause undue hard-

<sup>1</sup> Anon., "Obituary: Father Charles W. Lyons, 1868-1939," *Woodstock Letters*, 68(1939):346-354.

<sup>2</sup> Charles W. Lyons, S.J., to Anthony Maas, S.J., Provincial, March 11, 1914, Maryland S.J. Province Archives.



ship to the older members of the community who might be obliged to climb long flights of stairs to their rooms several times a day. He suggested that if enlargement of the building was considered necessary, it be extended, not elevated.<sup>3</sup> Oral tradition has it that he was also worried lest the added height to the subordinate buildings on the campus would destroy the dominance of the Tower Building.

In any case, these objections were overruled, and the alterations were made. As it turned out, the chapel was made a semipublic chapel some years later, and the difficulty of the added flight of stairs was removed by an anonymous benefactor, who arranged through Father Charles Lane, S.J., of the faculty, to have an automatic elevator installed for the use of the Fathers. The last fear that the additional height would detract from the symmetry of the campus pattern taken as a whole, failed to materialize.

In June, 1914, the alumni association presented Father Lyons with a check for almost \$40,000 to be added to the building fund,<sup>4</sup> and the following September, faculty and alumni had the pleasure of seeing ground broken for the new residence hall. On September 8, exactly as the college chimes were sounding the noon hour, Father Lyons, surrounded by several members of the faculty, blessed the ground where the new building would be erected. Following the blessing, he removed the first sod; then, taking turns in removing shovelfuls of earth, were Fathers Michael Jessup, John F. Quirk, and John W. Coveney, on behalf of the college faculty; Father Joseph N. Dinand, S.J., president of Holy Cross College, on behalf of the sister institution in Worcester; Brothers Novick of Boston College, and Reilly of Holy Cross, on behalf of the lay brothers of the two institutions, and Frank Hayes representing the laity.<sup>5</sup> When the ceremony was over, the slow work of excavation began.

Each fall had witnessed an increased enrollment in the col-

<sup>3</sup> Thomas I. Gasson, S.J., to Anthony Maas, S.J., Provincial, May 26, 1914, New York S.J. Province Archives.

<sup>4</sup> *The Stylus*, 28(Oct., 1914):1, p. 53.

<sup>5</sup> *Ibid.*, p. 43



lege, and this year of 1914 was no exception. Registration at the opening of classes reached the new high of 432.<sup>6</sup>

The work on the foundations under the direction of Bernard Malone of Brighton, proceeded throughout the winter, and the site was ready for the builders in the spring. The contract for the construction and roofing of the building was signed on March 26, 1915, with the Charles Logue Building Company, of Boston,<sup>7</sup> and on the first anniversary of the turning of the sod in September, the stone work was rising above the level of the second floor.<sup>8</sup>

### THE PHILOMATHEIA

The year 1915 witnessed the formation of an auxiliary organization to the college which was to enjoy extraordinary social prestige while providing at the same time unfailing assistance to numberless college projects. The organization was the Philomatheia Club, which united a number of prominent Catholic women from Greater Boston for the purpose of forwarding the general interests of the college.<sup>9</sup>

The idea of such an organization was conceived by James Carney, chairman of the Boston College Athletic Board, who, in March, 1915, arranged to have sixteen representative Catholic women attend a meeting sponsored by the Boston College Athletic Board at the Boston Art Club, to discuss the feasibility of such a project. Charles D. Maginnis, the architect, was host on this occasion. As originally outlined, the purpose of the proposed club was to provide moral and financial support for the athletic program at Boston College. Although the idea was well received,

<sup>6</sup> *Ibid.*, p. 53.

<sup>7</sup> Records of the Trustees of Boston College, May 23, 1915, Boston College Archives. Also, cf. *Boston Post*, June 16, 1915.

<sup>8</sup> *The Stylus*, 29(Oct., 1915):1, pp. 36-37.

<sup>9</sup> The author is indebted for much of this material to Mrs. Vincent P. Roberts, president of the Philomatheia Club. He also consulted "The Constitutions and By-laws, Philomatheia Club" (pamphlet, privately printed); "The Philomatheia Club," a manuscript statement by Rev. George McFadden, S.J., dated May 23, 1923, (president's office files, Boston College); "Philomatheia Celebrates Twentieth Anniversary," *The Heights*, Dec. 11, 1935, and the club's extensive collection of pertinent newspaper clippings.

nothing further was done to carry it into action until the early fall of 1915, when a larger group of ladies and the Athletic Board met with Father Charles W. Lyons, S.J., president of the college, and reopened the question.

At this meeting, Mr. Carney achieved wider interest for the proposed society by broadening its purpose to include not only the promotion and fostering of the athletic affairs of the college, but its scholastic and social interests as well. It was thereupon agreed to organize such a club, and at the election which ensued, the following ladies were chosen as the first officers: Mrs. Edwin A. Shuman, president; Mrs. Martha Moore Avery, and Mrs. Dennis F. Sheehan, vice-presidents; Mrs. John P. Reed, treasurer; Miss Louise Hannon, recording secretary, and Mrs. John P. Feeney, financial secretary. Mr. George McFadden, S.J., faculty director of athletics, acted as college representative during the club's formative period, but upon its final approval, Father Michael Jessup, S.J., became the organization's first spiritual director. The club name, "Philomatheia," or "Devotion to Learning," was suggested by Miss Hannon.

The first project undertaken by the new club was a formal ball and reception to the senior class, fashioned as nearly as possible after the old Boston College Ball. Under the leadership of Mrs. Shuman, this event was held on February 1, 1916, and proved to be a social as well as a financial success. From the proceeds of the ball, the officers of the club were able to present the college with a check for \$1,400 for educational work.

Mrs. Shuman remained as president during the first two difficult years of organization, and was succeeded in 1918 by Mrs. Augustus P. Tillson, who led the club in its war relief work. From 1919 until the present time, Mrs. Vincent P. Roberts has served as president, building up the club from a few dozen active members to a present roster of over one thousand.

Upon Father Jessup's entry into the army as a chaplain in 1918, the spiritual directorship of the Philomatheia was assumed by Father Gerald C. Treacy, S.J., of the college faculty, who in turn was succeeded in the summer of 1920 by Father Daniel J.

Lynch, S.J., widely known for his distinguished record as an army chaplain. Father Lynch has retained the post of treasurer and spiritual director up to the present except for a period of a year at the time of World War II, during which he again served with the armed forces. Father John J. Long, S.J., dean of the College of Arts and Sciences, was appointed spiritual director of the club during that time.

Among the many activities which the Philomatheia Club undertook for the benefit of the college were the raising of funds which provided a flagstaff and flag for Alumni Field in May, 1916, and two scholarships for Boston College students at the Plattsburg Officers' Training School. The club gave \$1,000 in 1920 for physics laboratory equipment and took a prominent part in the drive for the Two Million Dollar Building Fund in 1921, besides donating up to that time two pianos, special scientific instruments, and ten large altar missals. In 1921, the club donated a small, furnished chapel, and a furnished reception room to the new Jesuit Seminary at Weston, Massachusetts. Besides presenting gold prizes for five years to students of the college, the club's gifts to the college in 1922 amounted to \$2,500. The Norwegian chalet, as described elsewhere in this book, was bought as a clubhouse on March 17, 1924, and was completely paid for by May 18, 1928. This property, with over an acre of land, its furnishings, repairs, and improvements for which the club paid \$47,000, was presented to Boston College.

The club aided the new library in 1928 by the gift of a \$1,500 window and a valuable painting. Later, it was to purchase and present to the library the \$2,500 Xavier letter. Other benefactions of this organization included, in addition to a full scholarship at the college, and partial assistance to hundreds of needy students, \$1,270 for the college villa at Cohasset in June, 1932, and the purchase and gift to the college of the museum building in November, 1936. It is gratifying for the members of the club to reflect that the organizational plans of their club have been copied, with permission, by college auxiliary groups in all parts of the country.

On October 18, 1931, a Junior Philomatheia Club was organized and 250 members enrolled. In addition to sponsoring various social functions, these young ladies performed praiseworthy charitable work among the poor, particularly during the Christmas season each year. In February, 1932, the Junior Philomatheia staged an elaborate production of Mrs. Larz Anderson's operetta, "Dick Whittington," at the Boston Opera House with record-establishing success.

The presidents of the Junior Philomatheia since its inception have been: the Misses Lucille O'Malley, Patricia Gavin, Mary Dowd, Virginia Grimes, Virginia Fouhy, and Frances X. Doyle. Present enrollment in the Junior Philomatheia numbers the full 400 permitted by the club's constitutions.

Meanwhile, the chronicler of life on the Heights in 1915 recorded the dedication by the Alumni Class of 1910 of a bronze memorial to a beloved senior professor, the Reverend William P. Brett, S.J., recently deceased, and the award to a Boston College student, Frederick W. Wennerberg, of the first prize in a national oratorical contest conducted by the Intercollegiate Peace Association.<sup>10</sup>

#### MAROON GOAL POSTS

That fall the hopes of twenty-five years were realized with the formal opening of the college's own athletic field.<sup>11</sup> The gridiron, track, and surrounding campus had been laid out by the Boston landscape architects, Pray, Hubbard, and White, and in its setting, the new field won the enthusiastic admiration of all. One of the college boys writing in *The Stylus* found particular delight in the vision of "maroon goal-posts . . . on a field of green."<sup>12</sup> Before the time for the formal dedication of this portion of the campus, the alumni at the instance of Messrs. Francis R. Mullin, '00, and Thomas D. Lavelle, '01, raised \$1,600 in the space of four days for the erection of a semipermanent grandstand to accommodate 2200 persons.<sup>13</sup>

<sup>10</sup> *The Stylus*, 28(May, 1915):8, p. 558; and 28(June, 1915):9, p. 573.

<sup>11</sup> *Boston Sunday Post*, Oct. 17, 1915, p. "A."

<sup>12</sup> *The Stylus*, 29(Oct., 1915):1, p. 38.

<sup>13</sup> *Ibid.*, p. 39.



Shortly after one o'clock on the afternoon of October 30, 1915, a procession headed by distinguished civic guests, members of the faculty and alumni, formed in the rotunda of the Recitation Building and marched down to the field to the strains of a military band. There were speeches for the occasion, and in one of them Father Lyons bestowed upon the campus the title "Alumni Field," as a memorial to "the boys that were."<sup>14</sup> The new grandstand was filled that day; the sidelines were crowded, and the weather was fine; only one detail marred the almost-perfect dedication ceremony: Holy Cross won the afternoon's football game in the last six minutes of play, 9 to 0.<sup>15</sup>

That evening, the *Boston Saturday Evening Transcript* appeared with one of the most sympathetic and appreciative articles on the new college which had yet appeared in the secular press. It described the college as "Chestnut Hill's Touch of Oxford," and "one of the sights of Boston," and sought to correct the misapprehension that the institution was a theological seminary. The tone, as well as the content of this article, occurring in what many considered the "official organ" of Yankee Boston, attracted favorable attention from Catholics and non-Catholics alike.<sup>16</sup>

During the winter of 1915-1916, plans were made for the production of a Passion play, "Nazareth," during the ensuing Lent, under the direction of Father Michael J. Ahern, S.J. The particular play chosen had been been written for the golden jubilee of Santa Clara College, California, in 1901, and had been repeated there in subsequent years. In 1913, permission was given to present it at Canisius College, Buffalo, New York, where it was staged under Father Ahern's guidance for ten performances before nearly 15,000 people. The Boston presentation of the play was set for the week of March 20, but as early as January a cast

<sup>14</sup> *Ibid.*, 29(Nov., 1915):2, pp. 82-83.

<sup>15</sup> *Ibid.*, p. 96.

<sup>16</sup> Rollin Lynde Hartt, "Chestnut Hill's Touch of Oxford," *Boston Saturday Evening Transcript*, Oct. 30, 1915. The article was reprinted in *Woodstock Letters*, 45(1916):131-134; and in *The Stylus*, 29(Nov. 1915):2, pp. 88-90.



had been selected and rehearsals were being conducted three times a week.<sup>17</sup> The reception which was accorded the play when it opened was so favorable that the originally scheduled run of one week was lengthened by five extra performances,<sup>18</sup> and the following year it was repeated for twelve performances throughout Lent, with many of the first cast playing their original roles.<sup>19</sup>

### ST. MARY'S HALL

In April, 1916, Father Lyons was so sure that St. Mary's Hall would be ready for occupancy by the middle of August or the beginning of September that he was already planning to move at least part of his community out there.<sup>20</sup> He was destined to be disappointed, however, as several strikes and the shortage of certain materials soon made it evident that the completion of the residence would be delayed several months more.<sup>21</sup>

Finally, shortly before New Year's Day, 1917, it was announced that the hall would be opened after the holidays. Thus, on the evening of January 4, the last day before the cloister restriction was put on St. Mary's Hall, a small gathering of friends, including the mayor, Mr. Curley; the architect, Mr. Maginnis; the builder, Mr. Logue; J. B. Fitzpatrick and others interested in the college, sat down to a supper served in the assembly hall of the Recitation Building by members of the Philomatheia Club, under the direction of Mrs. Edwin A. Shuman. In the course of the evening, Father Lyons was pleasantly surprised to receive from the Philomatheia president a purse of \$2,500 toward the furnishing of the new building. Later, the guests made a tour of inspection of the new edifice, with Mr. Maginnis acting as guide.<sup>22</sup>

The new building, he explained, was modified Gothic, in conformity with the organic architectural scheme of the assemblage,

<sup>17</sup> *The Stylus*, 29 (Jan., 1916), pp. 217-219.

<sup>18</sup> *Ibid.*, 29 (April, 1916), pp. 287-387.

<sup>19</sup> *Ibid.*, 30 (Feb., 1917), p. 249; and, 30 (March, 1917), p. 286.

<sup>20</sup> Charles W. Lyons, S.J., to Anthony Maas, S.J., Provincial, April 22, 1916. New York Province S.J. Archives.

<sup>21</sup> *Woodstock Letters*, 45 (1916):417.

<sup>22</sup> *The Stylus*, 30 (Jan., 1917):4, p. 201.

and had massive gray walls relieved with elaborate Gothic traceries, carved plaques, and by the graceful arches of Gothic windows which encircled the lower floor. The building at the time contained sixty-four rooms, of which fifty were living rooms, including a bishop's suite on the second floor. A unique feature of the structure was the large, tiled recreation area on the roof, extending almost the entire length and breadth of the building, and completely concealed from the ground below. From this vantage point, the guests enjoyed a magnificent panorama of Arlington, Watertown, Cambridge, Boston, and Brookline.

The section of the building evoking most praise was, naturally, St. Mary's Chapel, located in the north end of the structure. Here in a space only a little over one hundred feet long, the architects achieved an effect of great depth, loftiness, and quiet grandeur that amazed the visitors. The chapel was two stories in height, with mural altars and wainscoting of Botticino marble. In the north wall were set five large stained-glass windows portraying the life of the Mother of Christ. The main altar which occupied the entire chancel was surmounted by a delicate, marble spire which rose twenty-one feet above the floor, and during the day received the soft light of several small stained-glass windows placed high in the chancel wall.<sup>23</sup>

The Jesuit faculty took informal possession of the new building on the following evening, January 5, 1917, by a simple ceremony of filing into the long oak-paneled refectory for their evening meal. All stood in their places silently as Father Lyons offered a special prayer of thanksgiving and a plea for God's blessing on the new residence. The following morning, the Feast of the Epiphany, Father Lyons celebrated the first Mass in St. Mary's Chapel at six-thirty, and a short time later, other priests of the faculty began their Masses at the eight side altars.<sup>24</sup> Their new home was open.

<sup>23</sup> *The Pilot* (Boston), Jan. 13, 1917; *The Stylus*, 30(Nov., 1916), pp. 95-98.

<sup>24</sup> *The Boston Journal*, Jan. 6, 1917; *The Evening Record* (Boston), Jan. 5, 1917; *The Stylus*, 30(Jan., 1917), p. 201.

## CHAPTER XVIII

### TWO MONTHS IN KHAKI

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ON APRIL 6, 1917, the United States entered World War I against Germany, and life was no longer normal anywhere in the country much less on a college campus. One part of the government's training program set in motion shortly after the declaration of war was the officer training camp at Plattsburg which was destined to draw heavily upon the colleges in New England and New York. With the announcement of the first Plattsburg camp in May, one hundred Boston College students volunteered, but to the surprise and disappointment of these candidates, only one was accepted. Immediately there was a spirited protest from the young men on the Heights, who claimed they were being discriminated against. The complaint was finally carried to Washington and in time had its effect; Boston College students were assured that in the future they would receive proportionate representation in the appointments for Plattsburg, and this promise was kept when the August class was selected.<sup>1</sup>

The Selective Service Act, which was passed by Congress on May 18, 1917, authorized the President to increase temporarily the military strength of the United States by the registration for military service of all men between the ages of twenty-one and thirty-one. During the summer of 1918, the ages were extended to include all between eighteen and forty-five. This conscription,

<sup>1</sup> *The Stylus*, 30(May, 1917), p. 370; 31(Oct., 1917), p. 23. The writer is indebted to the Reverend Maurice V. Dullea, S.J., who was a student at Boston College at the time, for some of these details.

together with the volunteer enlistment of students in large numbers rapidly reduced the student body at Boston College and at every other institution in the country. The enrollment at Boston College dropped from 671 in October, 1916, to 125 in October, 1918, a loss of 89 per cent.<sup>2</sup>

On May 8, 1918, the college presidents of the country were notified that the War Department was drawing up a plan by which able-bodied college students over the age of eighteen would have an opportunity to enlist in the army while remaining in college, and to obtain at government expense training there which would prepare them for the more exacting forms of military service. The purpose of the plan was twofold: it would provide for the important needs of the armed forces for highly trained men as officers, engineers, doctors, chemists, and administrators of every kind, and, at the same time, it would prevent the premature enlistment for active service of those men who could increase their value to the country by remaining at their studies. Although the plan permitted students being called to active service if the need arose, still it was the stated policy of the government to keep them in training until their draft age would be reached. On June 29, further particulars on the plan were published. The project would be known as the "Students' Army Training Corps," and special schools for the officers who would direct it were opened on July 18 at three army posts.<sup>3</sup>

President R. C. Maclaurin of Massachusetts Institute of Technology was soon after named as the director of the educational aspects of the corps's work, and it was announced that the program would begin with the opening of the regular college year in September.<sup>4</sup> Official authorization of the S.A.T.C. by Congress followed on August 31, 1918, under an amendment to the Selective Service Act.<sup>5</sup>

<sup>2</sup> *Woodstock Letters*, 45(1916):467; 47(1918):Supplement, "Students in Our Colleges in the United States. . . ."

<sup>3</sup> *School and Society*, 9:186 (July 20, 1918), pp. 73-74.

<sup>4</sup> *Ibid.*, 8:188 (Aug. 3, 1918), p. 142.

<sup>5</sup> War Department, Committee on Education and Special Training, Circular Aa-1, 1918.



## BARRACKS ON THE CAMPUS

Boston College was one of the five hundred and sixty-five colleges throughout the nation selected to share in this service, and was assigned a quota of seven hundred and fifty soldiers. Toward the end of summer, four sleeping barracks and a large mess hall were constructed at a cost of \$90,000 in the area now occupied by the Science Building and Freshman Field, and by way of academic preparation, the regular arts curriculum was suspended and a new curriculum drawn up stressing scientific and military subjects along lines suggested by the War Department.<sup>6</sup>

A tragic epidemic of influenza and pneumonia swept the country during August and September and delayed the opening of the corps program several weeks. On registration day, fifteen hundred applied for admission, but only one half of that number could be accepted. On October 1, the successful candidates were summoned to the college where they were addressed by Colonel John S. Parke, U.S.A., retired, commandant of the unit, who outlined their duties. At the conclusion of this talk, they were dismissed for another ten days because of the epidemic, and a further postponement for the same reason delayed the actual opening of classes until October 15, 1918, less than a month before the armistice was signed.<sup>7</sup>

The formal opening of the program took place on October 15, when the young candidates lined up in battalion formation on the athletic field, and in the presence of Colonel Parke and his staff of regular army officers; Father Lyons; ex-Governor David I. Walsh; Mayor Childs of Newton, and about three thousand friends, pledged allegiance and service to the United States of America. Due to extraordinary demands by overseas troops, uniforms were not available for the first few days of the program,

<sup>6</sup> Records of the S.A.T.C. at Boston College, Boston College Archives. A transcript of the more important War Department circulars concerning the S.A.T.C., and a listing of authorized units will be found in Parke Rexford Kolbe, *The Colleges in War Time and After* (New York: D. Appleton and Co., 1919), Appendix III.

<sup>7</sup> *Boston College in the World War, 1917-1918*, p. 304.



and the new soldiers had to begin their army life in civilian clothes.<sup>8</sup>

The students were divided into three groups, the first of which was composed of those twenty years of age, who were scheduled to stay in college for three months; then, those of nineteen years, who were to stay for six months, and finally those of eighteen who would be permitted to stay the full scholastic year. An examination of the enrollment lists indicates that the student personnel was entirely made up of local boys.

The curriculum for S.A.T.C. at Boston College was as follows:

GROUP A (20 years old)	GROUP B (19 years old)	GROUP C (18 years old)
<i>Prescribed:</i>	<i>Prescribed:</i>	<i>Prescribed:</i>
War Aims	War Aims	War Aims
Military Instruction	Military Instruction	Military Instruction
Sanitation and Hygiene	Military English	Military English
Mathematics	Mathematics	Mathematics
Plane Trigonometry	Trigonometry	Plane Geometry
Logarithms	Surveying	Trigonometry
Military Map-making and Reading		
Surveying		
<i>Elective:</i>	<i>Elective:</i>	<i>Elective:</i>
Military French	Mechanics and Physics	Mechanics and Physics
German	Chemistry	Chemistry
Biology	Biology	English Composition
Navigation	Military French	German
Geology	Navigation	Military French
	(One elective chosen) <sup>9</sup>	

The soldier students began their order of the day with "first call" at 6:25 in the morning, and reveille at 6:40. Then followed mess at 7; study at 8; war aims at 9; electives or study at 10; mathematics or physics at 11; mess at 12:15; electives at 1:30; drill (four days a week) from 2:30 until 4:30; recreation from 4:45 until 5:55; mess at 6:15; study at 7:15; taps at 10.<sup>10</sup>

The first military Mass at the college was celebrated in the mess hall on All Saints' Day by a member of the faculty, Father Gerald C. Treacy, S.J., formerly an army chaplain. The Knights

<sup>8</sup> *Ibid.*

<sup>9</sup> Records of the S.A.T.C. at Boston College, Boston College Archives; also, *The Stylus*, 32 (Nov., 1918), 91-93.

<sup>10</sup> *Ibid.*

of Columbus aided in furnishing entertainment on free evenings by providing a motion-picture machine and a fund for the rental of pictures.

#### TERMINATION OF THE PROGRAM

Almost before the Corps had an opportunity to become well organized, the Armistice was signed on November 11, and three days later the order to halt induction was issued. S.A.T.C. classes and drill continued to be held, but on orders from the War Department, the college men who were in the S.A.T.C. returned to regular classes on November 18. On November 27, Major-General Clarence R. Edwards and Governor Samuel W. McCall visited the college and reviewed the four S.A.T.C. companies.<sup>11</sup> The following day the college authorities were notified that all units of the S.A.T.C. had been directed to demobilize and discharge the men, commencing the week of December 1.<sup>12</sup> By December 12, the last elements of the Boston College unit had been disbanded.<sup>13</sup>

The sudden cessation of the military program was naturally a serious dislocation for the colleges and universities of the country. These institutions had invested large amounts in converting their educational plants to the needs of the S.A.T.C., and now they found themselves with only the skeleton of a student body, and their campuses marked with almost valueless equipment.<sup>14</sup> Many college heads requested that the S.A.T.C. program be continued at least until the close of the school year in June, but the War Department explained that this would be impossible since it would require a new act of Congress to devote funds allocated to war use to this proposed peacetime use.<sup>15</sup>

<sup>11</sup> *Boston College in the World War, 1917-1918*, p. 305.

<sup>12</sup> *School and Society*, 8:206 (Dec. 7, 1918):675-676.

<sup>13</sup> *Boston College in the World War, 1917-1918*, *loc. cit.*

<sup>14</sup> Cf. Ex-President W. H. Taft quoted in Charles Franklin Thwing, *The American Colleges and Universities in the Great War, 1914-1919* (New York: The Macmillan Co., 1920), pp. 70-72. See also: *School and Society*, 8:206 (Dec. 7, 1918):675-676.

<sup>15</sup> Communication of Committee on Education and Special Training, War Department, to Presidents of Institutions at which S.A.T.C. units were authorized, Dec. 11, 1918, Boston College Archives.

## R.O.T.C. IN PEACETIME

However, a compromise had been made available by the re-establishment on November 23, 1918, of the Reserve Officers' Training Corps, originally authorized in 1916, but later merged with the S.A.T.C. for the duration of the war. As soon as this restoration was announced, over one hundred of the colleges which had the R.O.T.C. originally, signified their willingness to establish it once more, and an additional two hundred institutions applied for the establishment of new units.<sup>16</sup> One of the latter was Boston College, and early in January, 1919, Father Lyons wrote the Provincial of his satisfaction at learning that Colonel J. S. Parke, the former commandant, and Captain Andrew B. Kelly, the former adjutant of the Boston College S.A.T.C., were available to organize and direct a R.O.T.C. unit at the college.<sup>17</sup>

The inception of the program was announced in "General Orders, Number 1," published from the headquarters of the R.O.T.C. at Boston College, February 27, 1919,<sup>18</sup> and the actual training began in the first week of March. It was decided after some discussion that the membership was to be voluntary for all those who, upon examination, could qualify as officer material, and some 137 students enrolled.<sup>19</sup>

The R.O.T.C. demanded only two hours weekly of drill, and only one hour a week of class in military science, yet the program apparently became irksome to many of the student soldiers after it was started. Perhaps the students shared the widespread reaction of distaste, in the postwar period, for everything connected with the military; in any case, disturbing numbers applied for release from the corps during the spring months of 1919, and

<sup>16</sup> *School and Society*, 8:209 (Dec. 28, 1918):765-766.

<sup>17</sup> Charles W. Lyons, S.J., to Joseph Rockwell, S.J., Provincial, Jan. 7, 1919, New York Province Archives, S.J.

<sup>18</sup> *The Stylus*, 32(March, 1919, 359-360).

<sup>19</sup> Records of the R.O.T.C. at Boston College, Boston College Archives. A complete roster of officers and men in the B.C.R.O.T.C. will be found in *The Stylus*, 32(April, 1919), 425-426.

this undoubtedly motivated the college authorities in discontinuing the program the following September.<sup>20</sup>

### RECORD OF SERVICE, WORLD WAR I

Boston College during World War I sent over 540 students and alumni into the armed forces, of whom 263 were commissioned officers, and trained some 761 S.A.T.C. soldiers. Her honor roll includes the names of fifteen dead, seventeen wounded, and twenty-three cited or decorated by the United States or foreign governments.<sup>21</sup>

If these numbers seem small in contrast to the college's service figures for World War II, it must be recalled that the United States' armed forces in 1918 were less than one half the size of the American forces in World War II,<sup>22</sup> and Boston College at the outset of World War I had only 761 students compared to a student body of some 1800 in 1941;<sup>23</sup> moreover, since the college had but recently increased its enrollment from that of a little over one hundred, her alumni were not relatively numerous.

The history of Boston College in World War I is a proud record of service, "not only for the men whose names are written therein, but also for those who in future ages will bear their names."<sup>24</sup>

<sup>20</sup> Applications for dismissal on file in R.O.T.C. records, Boston College Archives; and discontinuance noted in letter of William Devlin, S.J., to Joseph Rockwell, S.J., Provincial, Sept. 3, 1919, New York Province Archives, S.J.

<sup>21</sup> *Boston College in the World War, 1917-1918*, pp. 351-352.

<sup>22</sup> Statistics for comparison may be found in: Leonard P. Ayres, Colonel, General Staff, Chief of the Statistics Branch of the General Staff; *The War With Germany, A Statistical Summary*, bound in with Charles F. Horne, editor, *Source Records of the Great War*, Vol. 7 (New York: The National Alumni, 1923). Also: *Congressional Record*, 66th Congress, 1st Session, Vol. 58, Part I, p. 996 (June 11, 1919). Recent figures will be found in: United States Department of Commerce, Bureau of Census, *Statistical Abstract of the United States*, 1943, pp. 161-162 (Washington: U. S. Government Printing Office, 1944).

<sup>23</sup> "Students in Our Colleges in the United States . . . October 10, 1916" (Official Report), *Woodstock Letters*, 45(1916):467.

<sup>24</sup> *Boston College in the World War, 1917-1918*, p. 12.



## CHAPTER XIX

### "B. C. WILL BE BIG ENOUGH . . ."

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As WAS seen, a physical separation of college and high school took place early in 1917 with the removal of the college professors to the new faculty building at the Heights. The separation was not perfect, however, for Father Lyons, the rector of Boston College, was also rector of Boston College High School; the treasurer of the college, Father James F. Mellyn, S.J., was also treasurer of the high school, and both lived on Harrison Avenue. The prefect of studies at the college, Father Michael Jessup, S.J., was acting superior at the new building, and the prefect of discipline at the college, Mr. William V. Corliss, S.J., was acting treasurer. This was understood, of course, as only a temporary arrangement to last until such time as the college was thought sufficiently well organized to be administered as an independent unit. That time was judged to have come in July, 1919, and the change was announced in advance to Cardinal O'Connell by the Provincial in a letter dated July 16.<sup>1</sup> "It is difficult," he wrote, "for one superior to bear the responsibility of two houses as widely separated as the College at Chestnut Hill and the High School on Harrison Avenue." Hence, Father John J. Geoghan was appointed rector of the Immaculate Conception Church and Boston College High School, and Father William J. Devlin succeeded Father Lyons as rector of Boston College, the appointments taking place on July 20, 1919.<sup>2</sup>

<sup>1</sup> Joseph H. Rockwell, S.J., to Most Rev. William H. O'Connell, July 16, 1919, Boston Diocesan Archives.

<sup>2</sup> *Catalogus Provinciae Marylandiae-Neo Eboracensis S.J., ineunte anno 1920.*

The fifteenth president of Boston College was no stranger to Boston. He had taught in the college from 1901 until 1905, and again from 1910 until 1914, when he was appointed prefect of studies, a position he held until he was named to succeed Father Lyons.

#### FATHER DEVLIN

Father Devlin was born in New York City, December 15, 1875, but spent most of his youth abroad, attending schools in England or traveling in Europe, and spending the long summer vacations with his family in Ireland. After completing his rhetoric year at Stonyhurst, England, in the early summer of 1893, he applied for admission into the Society of Jesus there and was accepted for the English Province. He set out for New York for a farewell visit to his father before entering the novitiate, but while he was still at sea his father died. This circumstance caused William to change his plans, and instead of returning to England, he applied for admission into the New York-Maryland Province of the Society and was accepted. He entered the novitiate at Frederick, Maryland, on September 24, 1893, and after the regular course of studies at Woodstock College, Maryland, he was ordained by Cardinal Gibbons in 1908.<sup>3</sup>

#### POSTWAR MILESTONES

One of his first tasks in office, shortly after the opening of school in 1919, was arranging a reception at Boston College for Cardinal Mercier, the heroic prelate of Belgium, who was visiting America at the time. An enthusiastic assembly of faculty, students, and alumni greeted the Belgian patriot and Cardinal O'Connell in the college hall on October 6, 1919.<sup>4</sup>

A few weeks later, a Boston College football team came into national prominence for the first time by defeating a favored Yale team 5 to 3 on a historic 47-yard field goal made by

<sup>3</sup> *Woodstock Letters*, 67 (1938):293-298.

<sup>4</sup> W. Devlin, S.J., to the Alumni of Boston College (circular letter), Oct. 4, 1919, Boston Diocesan Archives. Also: *The Stylus*, 33 (Oct., 1919):40-41.

"Jimmie" Fitzpatrick. The team, the first coached by the now-legendary "Iron Major," Frank Cavanaugh, was hailed upon its return from New Haven with a welcome which verged on hysteria.<sup>5</sup> The following year, the victory was repeated 21 to 13.<sup>6</sup>

The first issue of *The Alumni Bulletin*, published in October, 1919, announced the creation of a new office, that of alumni secretary, to which Frank Cronin was appointed, following action taken by the executive committee of the association on September 11, 1919.<sup>7</sup> The *Bulletin* unfortunately experienced a rather hectic career during its first years, with change of title and suspended publication of frequent occurrence.

Within a month, another publication was inaugurated at the college, an undergraduate weekly, *The Heights*, which printed Volume I, Number 1, on November 19, 1919, under the editorship of John D. Ring, '20. The first issues of the paper were only six by nine inches in size, giving it the distinction of being the smallest college newspaper in the country, but on April 16, 1920, the format was changed to approximately what it is at present. The twenty-fifth and final edition issued that season was an ambitious twelve-page pictorial, presenting a review of the persons and incidents which had made Boston College news during the year.

Incidentally, it was in an early issue of *The Heights* that the eagle was suggested as mascot and symbol of the Boston College athletic teams.<sup>8</sup> The sponsor concealed his identity under a pseudonym, but tradition identifies him as the Reverend Edward J. McLaughlin, '14, now of St. Paul's Church, South Hamilton, Massachusetts.

<sup>5</sup> *The Stylus*, 33 (Nov., 1919):106-107 and 118-122.

<sup>6</sup> *Ibid.*, 34 (Oct., 1920):51-62.

<sup>7</sup> A copy of the first issue of the *Alumni Bulletin* is preserved in the Boston Diocesan Archives. In May, 1924, a fresh attempt to publish the *Alumni Bulletin* was made under the editorship of John R. Taylor, to appear "from time to time" (p. 2). The introductory editorial gives the impression that Taylor considered this to be the initial effort at a *Bulletin* (pp. 1-2). In 1933, the *Bulletin* was begun once more as a "new publication," under the title, *Boston College Alumnus*.

<sup>8</sup> *The Heights*, May 14, 1920.

## ALUMNI APPEAL

Shortly after the turn of the year (1920), Father Devlin devoted his attention to finding ways and means to erect another building. The need for room was pressing, particularly in the form of laboratory space for the rapidly growing science courses. Two science classes had to be transferred to St. Mary's Hall, the Faculty Building, to secure room, and there was no hall on the campus large enough to accommodate even a representative portion of the student body at one time.<sup>9</sup> Two sections of the third corridor had been cut off to make temporary laboratories for the physics department. Equipment, too, was in demand. The proceeds from the Philomatheia Ball that year had been spent on much needed apparatus for the physical laboratory, and an additional thousand dollars was expended for microscopes and other instruments for Biology.<sup>10</sup>

This situation caused Father Devlin to write twice in January to the Provincial to ask his opinion on the advisability of conducting a drive for funds.<sup>11</sup> Evidently the Provincial thought that an appeal to the alumni would produce the desired results without recourse to a general drive, and on February 6, a form letter was drawn up addressed to the graduates, asking for financial assistance to provide a third building for Chemistry and Biology, and a college chapel where the religious exercises of the student body could be held.<sup>12</sup> A copy of this circular, with a covering letter, was sent to Cardinal O'Connell, who replied at once giving his heartiest approval to the project, and enclosing five thousand dollars "for the cornerstone of the new building."<sup>13</sup>

<sup>9</sup> William Devlin, S.J., to Joseph Rockell, S.J., Jan. 27, 1920, New York S.J. Provincial Archives; and William Devlin, S.J., to the Boston College Alumni (circular letter), Feb. 6, 1920, Boston Diocesan Archives.

<sup>10</sup> William Devlin, S.J., to His Eminence, William Cardinal O'Connell, Feb. 9, 1920, Boston Diocesan Archives.

<sup>11</sup> William Devlin, S.J., to Joseph Rockwell, S.J., Jan. 23, 1920 and Jan. 27, 1920.

<sup>12</sup> William Devlin, S.J., to the Alumni (circular letter), Feb. 6, 1920, Boston Diocesan Archives.

<sup>13</sup> William Devlin, S.J., to His Eminence, William Cardinal O'Connell, Feb. 9, 1920; and William Cardinal O'Connell to William Devlin, S.J., Feb. 11, 1920, Boston Diocesan Archives.



The circulation of this announcement, which was more a statement of needs than a direct appeal, resulted in several contributions, among which the gift of \$1,500 from Father Michael J. Doody of Cambridge, and gifts of \$1,000 each from Father Thomas I. Coghlan and Vincent P. Roberts led the list.<sup>14</sup> A meeting of the executive committee of the alumni to draft definite plans for a campaign was announced for February 27, but incessant storms caused a postponement of the meeting until March 11. On that evening, Father Devlin was able to announce to the large assembly, representing almost every class graduated from the college, that the firm of Maginnis and Walsh was already engaged in drawing up plans for the new Science Building, and that it was expected that this preliminary work would be completed by early fall. He appealed to the alumni to organize a fund-gathering system that would provide the means which would make the building possible. Under the direction of William D. Nugent, president of the alumni association, delegates were chosen from each class to act as solicitors among their respective classmates.<sup>15</sup>

When the response to this first method did not prove adequate, it was decided to conduct an intense drive among the alumni over a short period in order to realize the needed amount. Two preliminary notices were mailed to the alumni early in May, and a third one, dated May 20, gave definite details of the drive and what was expected of each alumnus.<sup>16</sup> The campaign was to begin May 24 (1920), and to last ten days, during which every alumnus would receive a personal call from a solicitor. It was stated that the amount needed for the Science Building was \$500,000, of which one third, or about \$160,000, was set as the alumni quota.

The May 20 circular indicated how each individual's quota was arrived at. Officials had estimated that there were about one thousand living graduates of the college, of whom 40 per cent

<sup>14</sup> *The Heights*, Feb. 27; March 5; and March 12, 1920.

<sup>15</sup> *Ibid.*, March 19, 1920.

<sup>16</sup> The Alumni Association circular letters, from which the material given here was drawn, are preserved in the Boston College Archives.

had been graduated since 1915; 20 per cent between the years 1910 and 1915; 20 per cent between the years 1900 and 1910; and 20 per cent before the year 1900. Recognizing that the theoretical quota of \$160 each could not be realized from the younger men because of their limited incomes, and admitting that these younger men represented about 60 per cent of the total, it was estimated that the older alumni should consider \$500 as their personal quota, with as many as possible making up for deficiencies by contributing sums of \$1,000 or more. The results of the drive were to be announced on commencement day, 1920.

Despite the energetic labors of many workers for the cause, the Building Fund received up to July 21, 1920, only \$86,310 in pledges, and \$29,902 in cash.<sup>17</sup>

The collections were suspended for the summer, and when the time came in the fall for the discussion of plans for a renewal of the campaign, it was reluctantly acknowledged that the alumni alone could not provide the money for the building program, and it was decided to widen the appeal to the general public.<sup>18</sup>

### THE CAMPAIGN OF '21

Father Devlin courageously determined that this new effort should be a large-scale drive, not only to finance construction of the Science Building, but to meet the needs of a rapidly growing student body by providing perhaps four new buildings — a science building, a chapel, a gymnasium, and a library — at one bold stroke.<sup>19</sup> His first step was to engage professional direction for the proposed drive, and by the first week in October a rough plan of action had already been blocked out.

The campaign, which would have as its objective the raising

<sup>17</sup> The Official Report of the Treasurer, the Reverend Michael J. Doody, preserved in the Treasurer's Office files, Boston College. A further report to April 1, 1921, shows an additional \$6,547 paid in.

<sup>18</sup> William Devlin, S.J., and William D. Nugent to the Alumni of Boston College (circular letter), Dec. 8, 1920, Boston College Archives.

<sup>19</sup> The following account is based on the official records of the drive which have been bound and preserved in the Boston College Archives.

of two million dollars, would begin October 8 in its organizational aspects, and run for thirty weeks ending May 31, 1921. The actual public "drive" as such was to occupy ten days, from May 3 to May 12.

Offices for the drive personnel were engaged in the center of the city, and in due time an executive committee was formed, consisting of Cardinal O'Connell as honorary chairman; James J. Phelan, chairman; William D. Nugent, vice-chairman; Mrs. Edwin A. Shuman, vice-chairman; Henry V. Cunningham, treasurer; and Charles A. Birmingham, secretary.

Father Devlin met the editors and publishers of the Boston newspapers at a special dinner at the City Club on November 10 at which he outlined the purposes of the campaign and appealed for the friendly co-operation of the Boston press. The following morning the newspapers of the city featured announcements of the new drive and descriptions of the pressing needs experienced at the Heights.

Hundreds of generous friends of the college enrolled during the winter as workers at the colossal task of organizing Greater Boston into districts and teams. The response, particularly from non-Catholics of prominence throughout the city, was very encouraging to all connected with the drive. His Eminence, Cardinal O'Connell, had given the project his heartiest approval on November 19, and lost no opportunity thereafter to bring it to the attention of groups which he addressed. An appeal to the clergy of the diocese in January brought forth pledges of their wholehearted co-operation.

As the time for the intensive collection period approached, the press devoted more and more space to accounts of the campaign and to feature stories concerning the college. A slogan contest during the spring contributed the motto: "Boston College will be big enough if your heart is!" — which was soon to be borne by numberless billboards, telephone posts, streetcar ads, shop windows, and doorstep flyers.

Public endorsements of the drive were issued by Vice-President Calvin Coolidge, Secretary of War John W. Weeks, Senators

David I. Walsh and Henry Cabot Lodge of Massachusetts, Governor Channing H. Cox of Massachusetts, Mayor Andrew J. Peters of Boston, and many other distinguished personages.

On the eve of the drive, a large reproduction of the Gothic Tower on the Heights was unveiled on Boston Common near the corner of Tremont and Park Streets, and smaller replicas were placed at the South Station, Upham's Corner (Dorchester), Lynn, Lowell, Waltham, and Brockton. On these "towers" were conspicuous campaign clocks to indicate the daily progress of the drive.

When May 3 finally arrived, Cardinal O'Connell opened the drive with a gift of \$10,000 (which he doubled a few days later), and a legion of volunteer workers set out on the heroic task of approaching every person in Greater Boston to solicit from each a donation for the new Boston College. Meanwhile, the volume of newspaper publicity multiplied until the drive became the one topic of interest in the city. A gigantic benefit concert, starring Victor Herbert in person, with Fritz Scheff and many other artists, was staged in the Boston Arena to signalize the drive's halfway mark on Sunday, May 8.

The collectors and their leaders who labored untiringly for ten days were cheered at the close of the campaign by the headlined news that the drive had gone over the top. A careful check, however, which was completed several days later, revealed that of the two million dollars sought, only \$1,746,069 had been paid or pledged, and of this amount only \$710,756 had been realized in cash. Later, complete records show that of the outstanding pledges amounting to \$1,035,313, only \$575,000 worth was ever redeemed. Expenses connected with the building fund campaign during 1920-1921 ran to \$158,070. This left, when it was decided in 1929 that no further redemptions would be made, a net cash return from the drive of \$1,127,712.

Hopes for four new buildings vanished; the cost of the science building and library would exceed by several hundred thousands the total receipts of the drive. But a beginning had



been made, and the great amount of favorable publicity which the college received during the drive was to prove of incalculable value. Boston College was now definitely *known*, and within two decades its student body was to double and treble.

## CHAPTER XX

### GOTHIC NEWCOMERS

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AT THE commencement exercises on June 22, 1921, Cardinal O'Connell broke the ground for the Science Building, the first of the structures which it was hoped would be erected with the funds realized in the recent drive.<sup>1</sup> The excavation for the basement had to be blasted out of a rock ledge, so that concrete could not be poured for the first section of the foundation until March 16 of the following year.<sup>2</sup>

The fall of 1921 was made memorable by a visit to Boston College of Ferdinand Foch, Marshal of France, and Commander in Chief of the Allied Armies during World War I. Shortly before noon on November 14, the Marshal's party entered the college grounds between lines of students, back of whom were crowds of men, women, and children waving French flags and shouting the hero's name. The college band led the procession up the driveway to the steps of the Tower Building where, beneath the colors of the United States and of France, waited Father Devlin, the president; Fathers Daniel J. Lynch, S.J., and Richard A. O'Brien, S.J., both war chaplains, who acted as faculty hosts; Mayor Edwin O. Childs of Newton; former Mayor John F. Fitzgerald of Boston; members of the faculty and officers of the Alumni Association. The party entered the building through files of seniors in cap and gown, and proceeded to the Senior As-

<sup>1</sup> *The Boston Post*, June 23, 1921.

<sup>2</sup> William Devlin, S.J., to the Alumni of Boston College (undated circular letter), *Boston College Alumni Bulletin*, I:2-3, May, 1924.

sembly Hall. Here the Marshal was greeted with an address in French by one of the students, and with a formal message of welcome by Father Devlin. Following this, the rector conferred the degree of Doctor of Laws upon Foch, who mentioned in his brief speech of acceptance that he was already an alumnus of a Jesuit institution — St. Clement's College in Metz.<sup>3</sup>

The progress of the college in the physical order during this period was marked by the laying of the cornerstone for the Science Building in the presence of Cardinal O'Connell at the graduation in June, 1922,<sup>4</sup> and by the breaking of ground for the library by Mayor Childs of Newton the following October.<sup>5</sup>

The prospect of increased library facilities in the future encouraged Father Stinson, the librarian, to appeal to friends of the college to donate books for the new library during a "drive" which opened November 10, 1922, and continued for several months. The Carnegie Foundation in Washington, D. C., congratulated the college on its efforts to secure a representative library and offered to send all the year books and other sets of publications which the foundation issued. Harvard University likewise responded with the generous offer of books and duplicate sets.<sup>6</sup>

In the fall of 1923, the status of the college chapel which had hitherto been private, was changed by Cardinal O'Connell to permit the faithful of the locality to fulfill at the college their obligation to hear Mass on Sundays and holydays.<sup>7</sup>

The following spring (1924) the Philomatheia Club, affiliated with the college, acquired the J. G. Ramsbottom estate located on Commonwealth Avenue adjoining the campus. The house, designed by J. E. Chandler of Boston shortly after the turn of the century, is a close copy of a Norwegian chalet, and pro-

<sup>3</sup> *The Boston Traveler*, Nov. 15, 1921; *The Boston American*, Nov. 15, 1921; *The Boston Post*, Nov. 15, 1921; *The Heights*, Nov. 17, 1921; *Woodstock Letters*, 51(1922):137-138.

<sup>4</sup> *The Boston Post*, June 22, 1922; *The Pilot*, June 24, 1922.

<sup>5</sup> *The Boston Post*, Nov. 1, 1922; *The Boston Traveler*, Nov. 1, 1922; *The Heights*, Nov. 9, 1922; *The Boston Sunday Post*, Nov. 12, 1922.

<sup>6</sup> *The Boston Globe*, Nov. 13, 1922; *The Pilot*, Dec. 2, 1922.

<sup>7</sup> *Litterae Annuae Collegii Bostoniensis*, Nov., 1923.

vided an interior arrangement suited to the needs of the club without extensive alterations. The property overlooks the reservoir and includes an acre of lawn and gardens which has since proved of great value as a site for outdoor functions. The club retained title to the property until the mortgage was removed in 1928, then made a present of it to the Trustees of Boston College.<sup>8</sup>

The Oberammergau Passion Players visited the college during the spring of 1924, and in connection with their visit, anonymous benefactors presented the college with a life-size crucifixion group which had been carved by the players and which was appraised at \$4,500.<sup>9</sup> Unfortunately the work of art was injured by the elements when it was exposed out of doors on the campus, and has since remained in storage awaiting attempts at restoration in the indefinite future.

After the conferring of degrees on commencement day, June 19, 1924, Cardinal O'Connell, accompanied by the college faculty and student body, proceeded to the site of the new library building opposite St. Mary's Hall, where with simple ceremony he laid the cornerstone after placing within it a copper box containing records, coins, and newspapers of the day.<sup>10</sup>

### QUARTERS FOR THE SCIENCES

When classes reconvened in September of that year (1924), the new Science Building, although not entirely ready, was used for the first time. The workmen who were engaged in finishing the interior of the building did not complete their task until almost Christmas, but in the meantime the science departments, which had occupied the basement of the Tower Building, were able to transfer their equipment to the new structure. This change freed the former chemistry lecture hall for history classes, and permitted the former laboratories to be converted into much-needed dressing rooms for the athletic teams. The

<sup>8</sup> *The Boston Sunday Post*, March 20, 1924; *The Heights*, March 18, 1924; cf. also p. 211 of this book.

<sup>9</sup> *The Boston Globe*, April 21, 1924.

<sup>10</sup> *The Boston Post*, June 20, 1924.



road about the Science Building was finished that fall and a beginning made on the extensive landscaping required in the vicinity. The new edifice itself had become the pride of the campus.

The Science Building is deceptive in appearance. One would hardly associate its poetically graceful exterior with the essentially practical nature of the laboratories it houses. The solid mass of the building is relieved by a slim spire rising from the blue and green tiles of a steep roof. This turret, which artistically avoids conflict with the dominant tower of the Administration Building, is surmounted by the symbol of the Ball and Cross, signifying the harmonious union of science and faith. The façade and one side of the building is interestingly treated at the ground level by a low parapet, mounted by a series of wrought-iron cressets, which encloses a long, stone-floored, roofless porch.

The original plan of the architects and college authorities called for separate buildings for Chemistry, Physics, and Biology, but restricted circumstances obliged them, at least for the time, to combine all of these sciences within one building. The location of the Science Building on the campus also underwent change; as late as the drive of 1921 it was spoken of as occupying, when built, the position which the library now holds opposite St. Mary's Hall.

The interior arrangement of laboratories and lecture halls was drawn up after an inspection of the facilities at Massachusetts Institute of Technology, Harvard, Yale, and other leading institutions, and after conferences with science instructors from several Jesuit colleges and other universities. The result of this was the erection of a Science Building which represented the highest efficiency in design at the time it was built, and which won for the architects the J. Harleston Parker Medal, awarded triennially by the Boston Society of Architects for the most beautiful new structure in the Greater Boston area.<sup>11</sup>

<sup>11</sup> *The Heights*, May 4, 1926.

The basement of this building was divided into storage rooms, locker rooms to serve one thousand students, an electric generator room, and machine shops. When the building was planned, it was hoped that a seismograph station might be located in the basement,<sup>12</sup> but by October, 1925, it had been determined that the rock ledge upon which the building rested extended out under Commonwealth Avenue, and the recordings of the instruments would be affected by the traffic.<sup>13</sup> Hence, the seismograph apparatus was installed at a corporate institution in Weston (Weston College), where it is in successful operation at present.

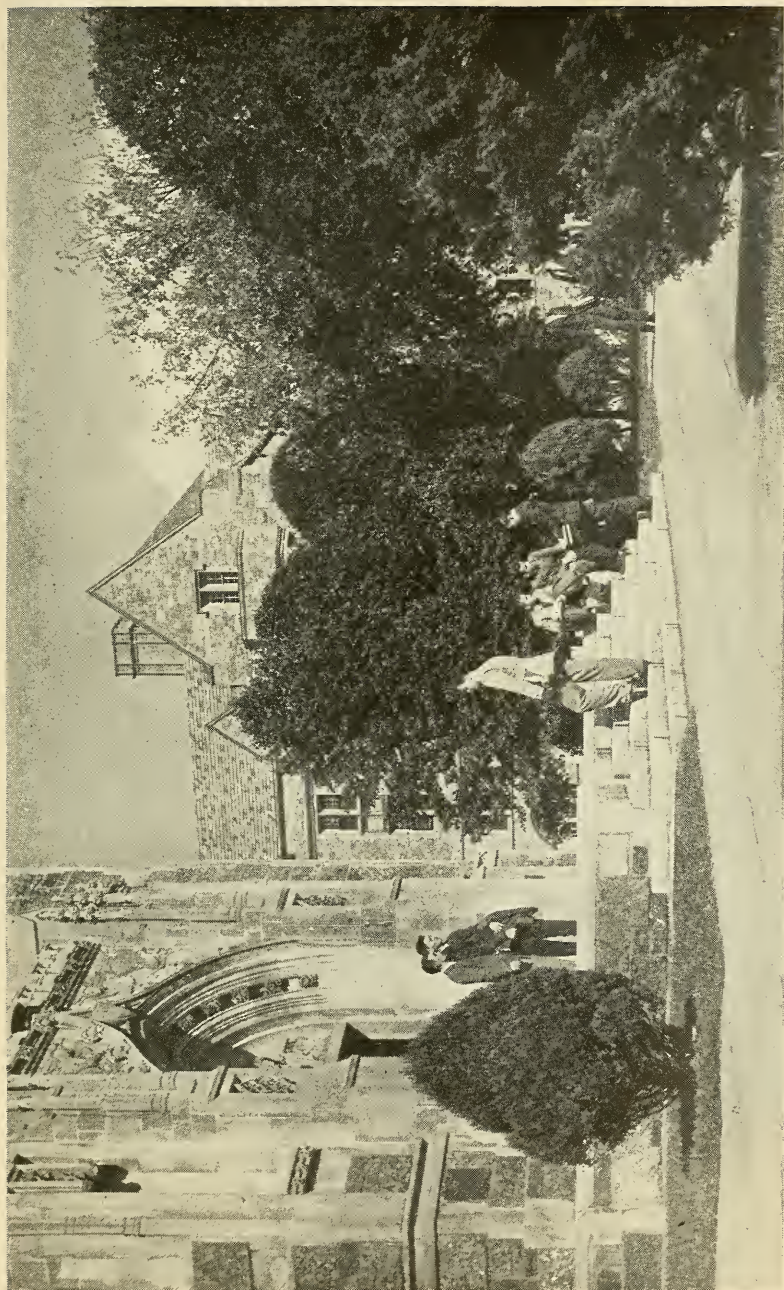
In the basement, also, are two large lecture halls extending up through the first floor with seating arrangements in the manner of an amphitheater. The chemistry hall accommodates 267 students, and the physics hall seats 182. Both of these rooms are fitted with professional motion-picture booths and machines, and they are equipped with a mechanical table-railway which permits the experiments to be prepared beforehand in outside rooms.

On the first floor is a science library, professors' offices, and a space which was originally devoted to a museum, but which was converted into classrooms upon the opening of the Anthropological Museum on Hammond Street. On the second floor there are two classrooms, optical, mechanical, and general physics laboratories, a supply room, offices, and a radio station. The third floor is devoted to Biology and provides a technique room, lecture hall, offices, balance room and the bacteriological, dissecting and micrological laboratories. The west wing of this floor contains also quantitative and organic chemistry laboratories.

Three quarters of the fourth floor, which is roofed by glass skylights, is occupied by a large inorganic chemistry laboratory. Here also are offices, supply rooms, solution and combustion rooms, a research laboratory, and a qualitative chem-

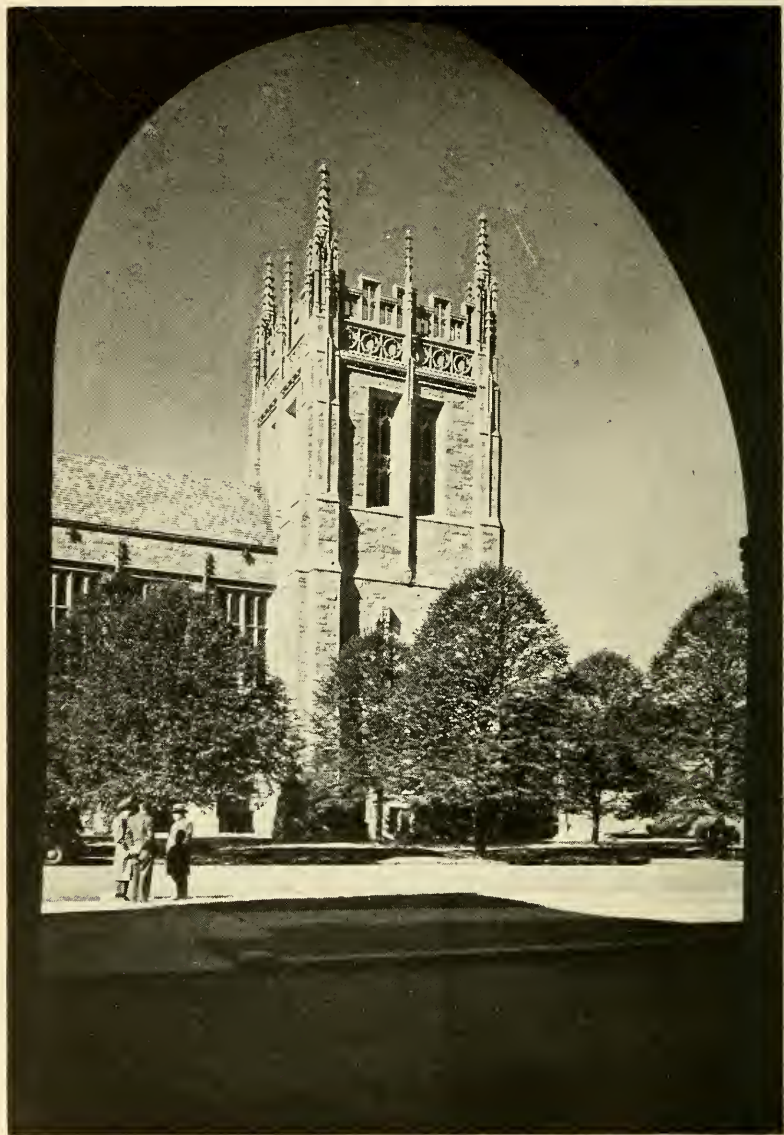
<sup>12</sup> *The Boston Herald*, July 23, 1925.

<sup>13</sup> *The Heights*, Oct. 6, 1925.



The campus near the Library





The Ford Tower of the Library from St. Mary's Hall



istry laboratory. Above part of this, on a special "attic" floor, are greenhouses and animal cages for the biology department.

### GREEK ACADEMY

In the same year in which the enlarged science section of the college was opened, the Classics Department, represented by J. M. F. Marique's sophomore Greek classes, demonstrated in a most dramatic manner that ancient literature was still capable of interesting modern youth. These young collegians formed a Greek academy, which met in the afternoon after classes once a week to do extra reading in Greek. Their program during the first semester terminated with an "exposition" of Euripides' *Alcestis*, in which certain members of the organization undertook to answer all questions proposed by the audience with regard to the translation and interpretation of the tragedy. The first performance, although private, was such a success that it was reported in the Boston newspapers. Thus encouraged, these budding Hellenists set out upon a program for the balance of the year which included another "exposition" of two Greek plays, and the rendition of original Greek music in February, and a public "exhibition" in April, to which outside scholars were invited to act as questioners. In addition to this, members of the academy organized a series of lectures entitled "The Dramatic Legacy of Greece," which were given weekly from February to June at the Philomatheia clubhouse. The entire movement drew wide attention from teachers, the press, and the general public alike, and has been revived in one form or another several times since.<sup>14</sup>

### CONSTRUCTION OF THE LIBRARY

The library foundations were completely laid by September, 1924,<sup>15</sup> and work on the walls of the superstructure was begun on October 20 in the hopes of continuing until the basement

<sup>14</sup> *The Boston Evening Transcript*, Jan. 24, 1925; and April 23, 1925; *The Boston Globe*, Feb. 28, 1925; *Woodstock Letters*, 54(1925):300-302; and programs of the academy preserved in the Boston College Archives.

<sup>15</sup> *The Heights*, Sept. 30, 1924.

and first floor would be completed.<sup>16</sup> By the following March, the cutstone border of the first floor, and the base of the main stairway had been laid,<sup>17</sup> and in May Father Devlin could report to the alumni that the structure was "nearing the second floor,"<sup>18</sup> but he found it necessary to plead for financial assistance from them in order that the first floor might be finished, thereby supplying an assembly hall, at least, which was much needed on the campus.

A newspaper account in the summer of 1925 stated that the assembly hall and some library facilities in the new building would be ready for the opening of school, but further work on the structure would be halted and a temporary roofing erected at the second-floor level due to shortage of funds.<sup>19</sup>

This was the situation when Father James H. Dolan, S.J., was announced to succeed Father Devlin as president of Boston College on August 23, 1925. On taking office, Father Dolan was only forty years old, which qualified him as one of the youngest men ever to hold the presidency of Boston College. He was born in Roxbury and attended St. Joseph's School there, after which he attended Boston College High School and Boston College. He left college in 1905 at the end of his freshman year to enter the Jesuit novitiate at St. Andrew's-on-Hudson, Poughkeepsie, New York, where he began his course of training to become a Jesuit priest. In 1909 he entered Woodstock College, Maryland, to commence his philosophical studies, followed by a five-year period of teaching at Georgetown University before returning to Woodstock in 1917 to begin the study of theology. He was ordained in 1920 by Cardinal Gibbons shortly before that prelate's death. After completing his theological and ascetical studies, Father Dolan was assigned to Holy Cross College in 1922 as lecturer in Psychology and English.<sup>20</sup>

<sup>16</sup> *Ibid.*, Oct. 14, 1924.

<sup>17</sup> *Ibid.*, March 3, 1925.

<sup>18</sup> William Devlin, S.J., to members of the Alumni (circular letter), May, 1925, Boston College Archives.

<sup>19</sup> *The Boston American*, July 18, 1925.

<sup>20</sup> *The Boston Globe*, Aug. 24, 1925, and Aug. 30, 1925.

During Father Dolan's first few months in office, the roofed-over library auditorium was placed in use,<sup>21</sup> and the stacks and circulation desk of the library were put in operation in the library basement. The latter arrangement was effected by screening off a portion of what is now the stack space, for book storage, and placing at the entrance of this "cage" a desk where books might be charged out. A large open area in front of the desk was used by the students as a supplement to the regular library reading room in the Tower Building.<sup>22</sup>

As early as October, 1925, the auditorium was sufficiently finished to warrant the Cardinal granting permission to have Sunday Masses said there for the faithful who had been attending Masses in the small domestic chapel in St. Mary's Hall.<sup>23</sup>

During the next month, the first of a series of benefactions were made which permitted Father Dolan to make plans for the finishing of the library. This first gift was made by Mrs. Helen Gargan of Washington, who donated the main reading hall of the library in memory of her husband, the late Thomas J. Gargan, prominent Boston lawyer, philanthropist, and member of the Boston Transit Commission.<sup>24</sup>

In September, 1926, Father Dolan was in a position not only to resume building, but to contract for the entire remaining work.<sup>25</sup> By Christmas of that year, steel shelves were ready in the stack rooms to accommodate one hundred thousand books.<sup>26</sup> The rest of the structural work went forward so rapidly now,

<sup>21</sup> *The Heights*, March 16, 1926.

<sup>22</sup> The author is indebted for this information to John O'Loughlin, assistant librarian of Boston College.

<sup>23</sup> *Litterae Annuae Collegii Bostoniensis*, Oct., 1925. The auditorium and the college chapel in St. Mary's Hall were together designated as the temporary "church" of a newly created St. Ignatius Parish by the Cardinal in Oct., 1926. The parish was to be served by Fathers connected with the college, and when circumstances permitted, it would have a church of its own (*Litterae Annuae Collegii Bostoniensis*, Oct., 1926; *The Boston Globe*, Nov. 11, 1926).

<sup>24</sup> *Litterae Annuae Collegii Bostoniensis*, Nov., 1925; *The Pilot*, Aug. 8, 1908; Oct. 24, 1908; Oct. 31, 1908; *The Boston Evening Transcript*, June 13, 1928.

<sup>25</sup> *Litterae Annuae Collegii Bostoniensis*, Sept., 1926.

<sup>26</sup> *Ibid.*, Dec., 1926.

that within two years the entire building was completed except for some furnishings and the stained-glass windows. The long-awaited dedication was announced for commencement day, 1928.<sup>27</sup>

The ceremonies which took place on June 13 opened with Benediction of the Blessed Sacrament in the domestic chapel in St. Mary's Hall, after which the faculty and guests proceeded to the new library where they were welcomed in the assembly hall by Father Dolan in the name of Boston College. Charles D. Maginnis, of the architectural firm which had designed the building, gave an interesting explanation of the various features of the building, then made a symbolic transfer of the library to the trustees of Boston College by a formal presentation of the keys to Father Dolan. The blessing of the building was performed by the rector, and following this, the dedicatory address was delivered by His Excellency, the Honorable Alvan T. Fuller, Governor of Massachusetts, whose personal generosity had aided in bringing the library to successful completion.<sup>28</sup>

### THE MILLION DOLLAR BUILDING

The architectural style of the library, in keeping with the other buildings on the campus, is English collegiate Gothic, and is constructed of native stone with Indiana limestone trim. The contractors were not able to complete the building with stone from the site itself, as they did in constructing the Tower and Science Buildings, but were forced to supplement their supply with a perfectly matching stone taken from the dismantled walls of a Congregationalist church on Columbus Avenue, near Clarendon Street, Boston.<sup>29</sup>

<sup>27</sup> *The Boston Post*, Nov. 19, 1927; and June 14, 1928; *The Boston Herald*, June 14, 1928; *The Boston Globe*, June 14, 1928; *The Boston Evening Transcript*, June 13, 1928; and invitations preserved in the Boston College Archives.

<sup>28</sup> *The Boston Evening Transcript*, June 13, 1928; *The Boston Herald*, June 14, 1928; and programs preserved in the Boston College Archives.

<sup>29</sup> The author is indebted to the architect, Charles D. Maginnis, for these details. Maginnis picturesquely described this use of native stone as "clothing the buildings from the very ground they stood on."



On the Commonwealth Avenue end of the library, the entrance is by way of an elaborate stone porch, through the Margaret Elizabeth Ford Tower.<sup>30</sup> The interior of this tower is devoted to one of the most interesting features of the building in the form of a medieval staircase of stone, which rises from the pavement of the lobby to the great apartments of the second floor.

The effect of this in so spacious and austere a setting against walls of rugged masonry which rise to a graceful vault high overhead, has a rare measure of romantic suggestion.<sup>31</sup>

The library is properly approached, however, through the more formal entrance on its southerly façade. Here from a broad platform one enters the outer vestibule through doors set in a deep Gothic arch, and ascends to a lobby which gives access to the assembly hall on the first floor and out of which starts the stately staircase to the main reading room above.

The assembly hall, which measures 65 feet wide by 116 feet long, is used at present not only for scholastic purposes, but as the church for St. Ignatius Parish, and as the college chapel. Its use, even as an assembly hall, is temporary, however, for it was designed to be part of the stack-room accommodations when the growth of the library makes this expansion advisable.

As originally planned and built, this hall area extended through to the Commonwealth Avenue end of the building, and provided a seating capacity of some 1200; but the demand for classrooms soon forced an alteration whereby the length of the hall was reduced, and space for two additional classrooms was secured behind the stage. This operation, which reduced the seating capacity of the hall to about 720, was done so skillfully that the pleasing proportions of the auditorium were preserved and no indications of a change are in evidence. The original seats, since replaced (in the fall of 1937), were obtained from

<sup>30</sup> The description which follows is based upon the one given at length in *The Boston College Library* (brochure; privately printed, 1933).

<sup>31</sup> *Ibid.*, p. 2.

the old Boston Theater when that historic drama center was dismantled in 1926.<sup>32</sup>

The main stairway and landing on the second floor present a pleasing harmony of wrought-iron, stone relief, and stained glass. The colorful and highly detailed Shakespeare Window lights the stairs, and an interesting interior window screening Gargan Hall from the lobby depicts "The History of the Book."

Gargan Hall, the main reading room, can accommodate 250 students at one time at the various tables, with additional space available in the Chaucer (or Periodical) Room to the right of the main hall. The large, mullioned windows of Gargan Hall bear symbolic representations in stained glass of the studies pursued in Jesuit colleges. A lofty roof of solid oak paneling is supported by hammer-beam trusses resting on two rows of graceful stone piers.

Separated from Gargan Hall by a low oaken screen and three stone arches is another apartment, originally designed as a faculty reading room, but later devoted to housing the Thompson collection. On the left of this is the reception room, one of the most impressive sections of the building. The high, oaken ceiling and the magnificent proportions of the room never fail to excite the admiration of visitors. The westerly wall of this room features a handsome mullioned oriel and at the east end is an imposing medieval fireplace of stone, with picturesque sloping hood. The windows of this room contain in stained glass the seals of the Jesuit colleges and universities of the western hemisphere.

When the library was opened, only a section of the steel stack shelving was in position, which, aided by temporary wooden shelves, provided space for about 100,000 books. Later, in the presidency of Father William J. McGarry, S.J., the entire steel stack structure comprising two basement levels, was completed, making room for 300,000 books. When, in the future, the first floor is no longer needed as an auditorium, the addition

<sup>32</sup> *The Boston Globe*, March 8, 1926; and records in the rector's office, Boston College.

of this area to the stacks will increase the capacity of the library to 750,000.

With the completion of adequate quarters, the library service, the intellectual heart of the institution, could function unimpeded, and the establishment of university departments could now be looked forward to as the next step in the achievement of Father McElroy's dream.

## CHAPTER XXI

### *THE MANY-ROOTED TREE*

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ALTHOUGH the charter granted to Boston College was and is a university charter, the privileges conferred by it were never fully utilized by the college authorities until the institution was in its sixth decade. In other words, the problems connected with organizing and operating the preparatory and undergraduate branches during the college's early years so occupied the attention of the staff that little if any heed was paid to the still more venturesome task of commencing classes for graduate students.

At the close of World War I, however, circumstances arose which changed this situation and led Father Devlin, in the fall of 1919, to announce the inauguration of a new School of Education.

This project had grown out of negotiations which were begun during the previous year by the former president, Father Lyons, and Jeremiah E. Burke, superintendent of schools for the City of Boston.<sup>1</sup> The purpose of the school was to alleviate Boston's postwar dearth of men teachers, especially in the high schools, since, at the time, the city's normal school was not qualified to grant degrees.

By a plan mutually agreed on, candidacy for the master's degree with a major in Education would be offered young men

<sup>1</sup> Charles W. Lyons, S.J., to Joseph Rockwell, S.J., Feb. 14, 1919, Province Records, Maryland S.J. Provincial Archives, Baltimore.



who had previously completed a full undergraduate course of four years at some recognized college, and who had successfully taken the entrance examinations conducted by the Boston Normal School. A one-year course for the degree was outlined, in which the first semester was to be devoted to practical training in the elementary, intermediate, and high schools of Boston under the direction of the Department of Practice and Training of the City of Boston Public Schools. Those students satisfactorily completing the assignments of this period would enter upon a second semester of related *academic* work at either the new School of Education at Boston College, or at Boston University. When the first examination conducted by the board of superintendents was held on September 12, 1919, eight young men qualified for the period of training, and all elected to attend Boston College.<sup>2</sup>

Credit for the actual organization and direction of the school must be paid to Father James F. Mellyn, S.J., the dean. An outline of the academic courses which he arranged for these candidates in a semester of eighteen hours weekly, is as follows:

Principles and Methods of Secondary Education;  
History of Education;  
Educational Psychology, with special attention to the Psychology of Adolescence;  
Educational Hygiene;  
Educational Research;  
English Composition and Rhetoric;  
Major Subjects, continued (i.e., one from the list of twelve subjects proposed by the School Committee, including English, French, German, Chemistry, Economics, etc.)<sup>3</sup>

Soon after the school year began, Father Mellyn asked the City of Boston School Committee to accept the master's degree in Education earned at Boston College as equivalent of two years' experience in teaching for candidates for the high school certificate and for the intermediate certificate. The board, early in October, 1919, examined the outline of the course as given

<sup>2</sup> *Woodstock Letters*, 48(1919):402.

<sup>3</sup> *Boston College Catalogue*, 1920, pp. 72-74.

at the college and granted the request.<sup>4</sup> This act was not only a gratifying commendation for the quality of the work planned at Boston College, but offered an advantage which attracted many aspiring teachers to the new school on the Heights.

At the opening of the fall term in 1922, Father Mellyn received the approval of the trustees of Boston College for the following requirements for the degree of Master of Education, which the college was offering for the first time that scholastic year:

1. The degree of A.B. or B.S. from an approved college.
2. Ten half-courses (i.e., 30-hour courses), with appropriate examinations.
3. A Master's thesis of five thousand words on some pedagogical subject originally treated. The thesis to count as one of the ten required half-courses.<sup>5</sup>

In January, 1923, the School Committee of the City of Boston gave formal approval to the new program and voted to give to the degree of Master of Education full credit on the committee's rating plan.<sup>6</sup>

During the first few years, the tuition for the academic semester under the School Committee's plan was paid by the City of Boston. In May, 1922, however, Father Mellyn was notified that commencing with the next entering class, the plan would be modified to the extent of requiring each student to pay his own tuition during the academic semester.<sup>7</sup>

Table II, page 247, which lists the number of advanced degrees awarded by Boston College during the years 1920 to 1927, gives a partial indication of the response of teachers in service accorded the School of Education during its first years.

Meanwhile, the Normal School of the City of Boston had been

<sup>4</sup> Thornton D. Apollonio, Secretary to the Committee, to Reverend James F. Mellyn, S.J., Oct. 6, 1919, Boston College Graduate School files.

<sup>5</sup> Notice dated Jan. 27, 1923, signed by Father Mellyn, Graduate School files. A student's account of the course is given in *The Heights* April 1, 1924.

<sup>6</sup> Arthur L. Gould, assistant superintendent, to Reverend James F. Mellyn, S.J., Jan. 13, 1923, Graduate School files.

<sup>7</sup> J. E. Burke, Superintendent of Public Schools, to Reverend James F. Mellyn, S.J., May 17, 1922, Graduate School files.

undergoing a metamorphosis. For the academic year 1924-1925, the title was changed to "The Teachers' College of the City of Boston,"<sup>8</sup> and this new institution conferred the bachelor's degree for the first time upon members of the class of 1925.<sup>9</sup> The next step, the presentation of courses leading to the master's degree soon followed, so that the city-sponsored training course for college graduates at Boston College and Boston University was felt to be no longer needed, and in April, 1926, the School Committee gave notice to Father Mellyn that the plan would be discontinued at the close of that current school year.<sup>10</sup>

TABLE II

THE NUMBER OF ADVANCED DEGREES AWARDED BY BOSTON COLLEGE DURING THE YEARS 1920-1927<sup>11</sup>

<i>Year</i>	<i>M.A.</i>	<i>M.S.</i>	<i>M.Ed.</i>
June, 1920	9	1	..
June, 1921	24	..	..
June, 1922	21	3	..
June, 1923	1	1	18
June, 1924	9	..	..
June, 1925	27	1	..
June, 1926	39	1	3
June, 1927	25	..	2

### HIGHER EDUCATION FOR RELIGIOUS

When the plan for a School of Education at Boston College had been first announced in the fall of 1919, Father Augustine F. Hickey, the diocesan supervisor of schools, immediately saw in it the means of improving the training of the teaching Sisters of the archdiocese. On October 9, he wrote to the Cardinal presenting certain propositions for the betterment of the parish school system, among which was one:

<sup>8</sup> *Annual Report of the Superintendent, October, 1925*, School Document No. 9, 1925, Boston Public Schools, pp. 22-23.

<sup>9</sup> *Ibid.*, p. 37.

<sup>10</sup> Ellen M. Cronin, Secretary to the School Committee, to Reverend James F. Mellyn, S.J., April 23, 1926, Graduate School files.

<sup>11</sup> Compiled from records in the office of the Boston College Graduate School.

To arrange a course of twenty lectures to be given on Saturday mornings after January 1st, 1920, in the Cathedral School Hall by Reverend James F. Mellyn, S.J., Dean of the new School of Education at Boston College. In January, 1920, Boston College is to offer courses in Education to college graduates training for positions in the Boston Public School system. These courses are to be accredited by the Boston School Committee. Father Mellyn is very willing to give to our teaching Sisters a share in the work done at the new School of Education. This could be done most effectively in the form of an extension course on Saturday mornings in Cathedral School Hall.<sup>12</sup>

His Eminence replied at once giving permission to carry out the plan as outlined. Thereupon, Father Hickey called a conference of all the superiors of the parish schools for October 18, and announced the course, with the opening date as the second Saturday in January, 1920.<sup>13</sup> The response exceeded all expectations, with some seven hundred Sisters following the courses,<sup>14</sup> despite their already heavy schedules and, as Father Hickey observed, the unusual inclemency of the weather during the latter part of that winter.<sup>15</sup>

During the following years, the educational courses were extended throughout the entire school year, and special courses were given at the Cathedral Hall during the summer.<sup>16</sup> Other extension schools were set up under the joint direction of Fathers Hickey and Mellyn for the Sisters at centers on the North Shore and elsewhere.<sup>17</sup> In addition to Father Mellyn and Fathers of the Boston College faculty, lay professors were engaged for several of these series of lectures,<sup>18</sup> and in 1923 college credit was given in connection with the courses to qualifying Sisters.

<sup>12</sup> Augustine F. Hickey to the Reverend James F. Mellyn, S.J., Oct. 11, 1919, Graduate School files.

<sup>13</sup> *Ibid.*, and Father Hickey to Father Mellyn, Oct. 14, 1919.

<sup>14</sup> *Boston College Catalogue*, 1920, p. 74.

<sup>15</sup> Father Hickey to Father Mellyn, March 20, 1920.

<sup>16</sup> *Ibid.*, April 26, 1921; Sept. 13, 1921.

<sup>17</sup> *Ibid.*, Feb. 2, 1922.

<sup>18</sup> *Ibid.*, Sept. 13, 1921; Feb. 2, 1922; Jan. 30, 1926.



Heretofore, only a certificate of attendance at the classes had been issued.<sup>19</sup>

Father Mellyn's desire to have the School of Education classes on the Heights open to women students as well as to men involved a change of Jesuit regulations for the conduct of their colleges, and when, in 1920, he had sought permission for this innovation, provincial superiors felt that the situation at the time did not justify the change.<sup>20</sup>

However, in August, 1922, at the Teachers' Institute, Cardinal O'Connell voiced the hope that a formal summer school for religious teachers would soon be organized,<sup>21</sup> and the following February he instructed Father Hickey to ascertain if Boston College would be in a position to provide such training leading to advanced degrees.<sup>22</sup> In the light of this expressed interest of His Eminence in the summer school, the case was reopened, and permission for the attendance of women at these classes at the Heights was granted by the Jesuit authorities in Rome on April 7, 1923.<sup>23</sup>

### SUMMER SCHOOL

Difficulties connected with assembling a teaching staff prevented the inauguration of the school that summer,<sup>24</sup> but on Monday, June 30, 1924, the first classes on the Boston College campus admitting women were opened with the Mass of the Holy Ghost offered by the president, Father Devlin. An enrollment of 230 religious was recorded, and the Cardinal told

<sup>19</sup> *Ibid.*, April 26, 1921, and April 18, 1923, Boston College Graduate School files.

<sup>20</sup> William Devlin, S.J., to Joseph Rockwell, S.J., June 9, 1920; Joseph Rockwell, S.J., to William Devlin, S.J., June 13, 1920, New York Province Archives, S.J.

<sup>21</sup> *The Pilot*, Sept. 13, 1924.

<sup>22</sup> William Devlin, S.J., to Joseph Rockwell, S.J., March 8, 1923, Maryland Province Archives S.J.

<sup>23</sup> William Devlin, S.J., to Joseph Rockwell, S.J., April 11, 1924, New York Province Archives S.J.

<sup>24</sup> William Devlin, S.J., to Joseph Rockwell, S.J., May 23, 1924, New York Province Archives S.J., supplemented with information supplied to the author by the late Father Mellyn in a personal interview, March 2, 1943.

the new students during the dedicatory address that that occasion marked an epoch in Catholic education.<sup>25</sup>

The school was in session for five weeks with six school days each week, during which courses of college grade in English, Foreign Languages, Sciences, Mathematics, History, Philosophy, and Education were conducted by regular members of the Boston College faculty, under Father Mellyn as director of the school.

That fall and winter (1923-1924) a 30-hour extension course was offered as usual at the cathedral center by the Boston College School of Education, which was attended by some 600 of the teaching Sisters. During this period, 145 theses prepared in connection with the course were accepted as worthy of college credit.<sup>26</sup>

In the meantime, lay women were admitted that year (1923-1924) for the first time to the series of lectures offered in the evening school of the Young Men's Catholic Association and credited toward degrees by the Boston College School of Education. Classes were held in the Boston College High School building on James Street, and the low fee of \$5 was charged for an entire course. Five hundred students registered for Father Charles Lyon's course in the History of Philosophy, and other classes were similarly well attended in the Psychology of Thought given by Father F. W. Boehmn, and in the History of Education by Father Mellyn.<sup>27</sup>

#### REORGANIZATION OF GRADUATE DIVISION

At the opening of the school year, 1925-1926, the title "Graduate School" was employed for the first time on an official prospectus.<sup>28</sup> The school, according to the announcement, was situated on the campus and was restricted to men students;

<sup>25</sup> *The Pilot*, July 5, 1924, and Sept. 13, 1924.

<sup>26</sup> *The Pilot*, Sept. 24, 1924.

<sup>27</sup> *Ibid.*, Nov. 3, 1923; and *The Heights*, Nov. 13, 1923.

<sup>28</sup> An eight-page brochure issued by the college in connection with the courses being offered at Chestnut Hill for men public school teachers; cf. *supra*, pp. 244-247.

and it was under the direction of Father Mellyn as dean. In other words, it was a continuation of the previous School of Education arrangement as far as that pertained to the public school teachers' courses at Chestnut Hill.

On September 15, 1926, however, an important reorganization was announced of all graduate and extension classes to take place October 1. Under the new system, the graduate school would be open to men and women, and would hold classes in the afternoon and evening at Boston College High School on James Street, rather than at the Heights. The new dean in charge of the program was Father John B. Creeden, S.J., formerly president of Georgetown University.<sup>29</sup>

The reorganized Graduate School would supersede the School of Education on the campus for male public school teachers; the cathedral center for religious teachers of the archdiocese, and the advanced courses at the evening classes of the Young Men's Catholic Association for the general public. But the new project was broader in scope than all of these put together. Now, not only Education, but many of the fields of concentration usually available to graduate students at a university were provided for. In addition, approved undergraduates were admitted to certain classes for credit toward the bachelor's degree.

The establishment of this school was to prove of service to the religious teachers of the vicinity who now had the opportunity of pursuing a full schedule of higher studies during the school year. The enrollment of such students during the first scholastic year (1926-1927) numbered 157 Sisters and 5 Brothers. The following commencement day at Boston College, June 16, 1927, was a memorable one in the history of Catholic education in the archdiocese, for on that occasion fourteen master's degrees and one bachelor's degree were conferred upon Sisters by His Eminence, the Cardinal.<sup>30</sup> The interest of the teaching Religious in the new Graduate School was further reflected in

<sup>29</sup> *The Boston Herald*, Sept. 16, 1926; *The Boston Post*, Sept. 16, 1926; *The Pilot*, Sept. 25, 1926.

<sup>30</sup> *The Pilot*, Sept. 24, 1927.

the summer session by an enrollment of 321 Sisters and 20 Brothers, an increase of 75 over the previous year.<sup>31</sup>

The year 1927 witnessed further growth in the university organization by the affiliation of the novitiate and house of studies of the New England Province of the Society of Jesus at Lenox, Massachusetts, and the large Jesuit seminary at Weston, Massachusetts, to Boston College under the titles of the Normal School, the School of Philosophy and Sciences, and the School of Divinity. Thus, with the permission and approval of the Commonwealth of Massachusetts, the courses in these institutions are now recognized as accreditable for degrees, and the Jesuit seminarians receive their degrees from Boston College.

### LAW SCHOOL INAUGURATED

On April 29, 1929, Father Dolan published his plans for the opening of a Law School connected with Boston College the following September.<sup>32</sup> The staff of the new school would be headed by Father Creeden, hitherto director of the Graduate School, as regent, and Dennis A. Dooley as dean.

The announcement of the new venture at once received praise from the public press for the high standards which had been established for it.<sup>33</sup> Only those students were to be admitted who had completed at least two years of collegiate academic work at an approved institution, and undergraduates were advised to complete their collegiate training before matriculating in the Law School, as preference would be given to applicants with degrees.<sup>34</sup>

Both day and evening courses were instituted, the first leading to the degree of Bachelor of Laws in three years, and the second requiring four years. The day students were required to

<sup>31</sup> *Ibid.*

<sup>32</sup> *The Boston Post*, April 29, 1929; *The Boston Globe* (A.M.), April 29, 1929; *The Boston Transcript*, April 29, 1929.

<sup>33</sup> *The Boston Herald* (editorial), April 30, 1929; *The Boston Transcript* (editorial), April 29, 1929.

<sup>34</sup> *Boston College Bulletin. The Law School. Announcement of the First Session, 1929-1930*, pp. 11-14.



attend lectures and conferences for fourteen hours a week, while the evening students were obliged to schedule ten hours. Members of one section were not permitted to take courses in the other section for credit.<sup>35</sup>

Only first-year students were received during the opening year, but the very gratifying enrollment of 102 students in both day and evening divisions was recorded. This figure rose to 122 the following year; and to 202 the third year; to 230 in 1933; and to 258 in 1934.<sup>36</sup>

Formal instruction was begun September 26, 1929, and the first class graduated on June 15, 1932. With the graduation of this first class, the school was officially approved by the American Bar Association through its section on Legal Education and Admission to the Bar, and in 1937, the school became a member of the Association of American Law Schools.

In 1939, the Law School moved from its original site in the Lawyers' Building, 11 Beacon Street, to the New England Power Building, 441 Stuart Street, where it remained until it was transferred to the Kimball Building, 18 Tremont Street, Boston, in the summer of 1945.

### INTOWN CLASSES

At the same time that the Law School was established, and at the same location, an undergraduate center was begun which was the joint undertaking of the Law School and the Graduate School. It was directly under the supervision of the Law School regent, Father Creeden, and it was designed to provide an opportunity for those who had only a high school diploma or one year at college to obtain an equivalent of the two years college work necessary to enter the Law School. Classes were scheduled for the late afternoon and evening, and covered in three years' time a special program of studies embracing English, Logic, Accounting, Economics, Latin for Lawyers, Public Speak-

<sup>35</sup> *Ibid.*

<sup>36</sup> *Boston College Bulletin, The Law School Announcement*, for the respective years.

ing, Modern Languages, Apologetics, Psychology, Ethics, Government, and Sociology. The response to this plan was immediate, and sixty students enrolled the opening year.<sup>37</sup>

In the year 1929, which was the date of the opening of this "Downtown Center" at the Law School, the classes for *undergraduates* which had been offered afternoons and evenings at James Street in affiliation with the Graduate School, were united in a semi-independent organization called "The Extension School," under the direction of the new dean of the Graduate School, Father John F. Doherty, S.J. This school differed from the other extension branch at the Law School, by offering the equivalent of a complete four-year college course leading to an A.B. degree, and by presenting a variety of major fields of concentration. These extension classes continued to be held at the high school building on James Street.

The "Downtown Center," embracing the prelegal extension classes, was accorded a section of the combined Graduate School — Extension School catalogue until the issue of 1933–1934, when it became "The Junior College," and issued a separate catalogue under Father Patrick J. McHugh, S.J., as dean, who was also dean of the Arts College at Chestnut Hill.

The following year (1934–1935), the Graduate School and Extension School were moved to Chestnut Hill, and the first steps were taken in January, 1935, to make them entirely distinct and independent. September, 1935, saw the Extension School separated from the Graduate School and merged with the Junior College in new quarters at 126 Newbury Street, under the name "Boston College Intown." Father George A. O'Donnell, S.J., became dean of the reorganized Graduate School at Chestnut Hill, and Father Walter F. Friary, S.J., dean of the new Boston College Intown.

The Intown College published separate catalogues for the Extension courses and for the Junior College courses until the entire curriculum was revised and consolidated into progres-

<sup>37</sup> *Boston College Bulletin of the Graduate and Extension Schools*, 1929–1930, pp. 47–49; and *The Heights*, Oct. 1, 1929.

sive divisions or "stadia" by Father Michael J. Harding, S.J., the new dean, in September, 1938. At that time, the terms "Extension School" and "Junior College" were discontinued, and a single catalogue was issued henceforth by the Intown College.

### SCHOOL OF SOCIAL WORK

Growth of the university was meanwhile noticeable in another direction. Soon after Father Louis J. Gallagher's inauguration as president of Boston College in 1932, he began to give interested encouragement to Father Walter McGuinn, who was investigating the possibilities of starting a School of Social Work in connection with the college.<sup>38</sup> In preparation for such a measure, if it should materialize, Father McGuinn engaged in graduate studies in Social Work at Fordham University, New York, where, in 1935, he achieved the unusual distinction of being granted a Ph.D. degree, majoring in Social Work.

Father McGuinn now turned his attention to Boston. He was convinced that here as elsewhere there was a need for professionally trained social workers who were taught to view their problems in the light of Catholic social principles, and he saw that in this comparatively young field of formal education in Social Work there was often lacking a satisfactory synthesis of the principles of Christian philosophy, especially of Ethics and Psychology, with the various methods and techniques that have been developed in Social Work. Aid in the solution of these problems, he felt, would be achieved by the institution of Social Work Schools in Catholic universities, from which proper leadership would emanate.

Local and higher Jesuit superiors shared Father McGuinn's view, and in May, 1936, permission was granted by the General of the Society of Jesus in Rome to open such a school. On the eighth of the same month, Father McGuinn outlined his plans to Cardinal O'Connell, who at once gave his generous and

<sup>38</sup> This description of the School of Social Work is based upon information supplied the writer by Reverend James D. Sullivan, S.J., regent of this school.

enthusiastic approval to the project, and graciously became honorary patron of the school.

The program of training and studies was drawn up in accordance with the specifications of the American Association of Schools of Social Work. For this task, Father McGuinn engaged the assistance of Miss Dorothy L. Book, who had wide professional training and experience in social work, and who became director of field work for the new school.

The syllabus was organized to meet all professional requirements, and provided experience in recognized social agencies under competent supervision. The training period has from the beginning required two years to complete, the first of which is devoted to a general foundation in the study of fundamental principles and methods common to all forms of social work, while the second affords the student opportunities to specialize in some particular phase of social work. The training is of graduate caliber, open only to holders of a baccalaureate degree from an accredited college, and leads to the degree of Master of Science in Social Work.

A distinguished faculty was recruited from the professional field, and the first classes were held in September, 1936, at the school's quarters at 126 Newbury Street. The initial enrollment was forty students. Two years later, the first class, numbering thirty-four, graduated, and the school received its accreditation by the American Association of Schools of Social Work on June 28, 1938.

When the war broke out, Father McGuinn was called upon to serve on the New England regional branch of the War Labor Board, where the exacting nature of his new duties in addition to the administrative work at the school gradually took a toll of his health. He developed a serious heart condition in the spring of 1944, and died suddenly on April 1. Upon his death, Miss Book acted as dean until the following September, when she was appointed permanently to that office, with Father James D. Sullivan, S.J., as regent.



## THE COLLEGE OF BUSINESS ADMINISTRATION

The College of Business Administration<sup>39</sup> is the most recent of the university developments at Boston College. For several years previous to the introduction of this school, four courses in Accounting had been offered yearly as electives for juniors and seniors in the arts course. The classes proved so popular that the question arose in 1938 of providing a fuller curriculum in business subjects. Father William J. McGarry, S.J., the president of the college, decided that the situation demanded not additional courses, but the institution of a separate school designed to furnish basic training in business at the same time that the necessary cultural subjects were studied. Consequently, early in March, 1938, with the approval of the trustees, he appointed Father James J. Kelley, S.J., of the college staff, director of the new undertaking, and gave him full authority to assemble a faculty and to draw up a four-year undergraduate program leading to the degree, Bachelor of Science in Business Administration.

The curriculum embraced the full philosophy course, with much of the literary training, and, for Catholic students, the regular Religion course, taken in the Arts division, in addition to the standard business subjects. In outlining this syllabus, the recommendations of the American Association of Collegiate Business Schools were followed, which require a distribution of subjects in the following proportions: at least 40 per cent business subjects; 40 per cent cultural subjects, and up to 20 per cent of "border" subjects, which may be common to both classes.

At the invitation of Father McGarry, over thirty prominent businessmen and bankers from the Boston and New York areas consented to become members of an advisory committee for the Business School, to assist with their counsel and experience in the efficient direction of the school. The main committee operates through four smaller subcommittees which devote their atten-

<sup>39</sup> This description of the College of Business Administration is based upon information supplied the writer by the Reverend James J. Kelly, S.J., dean of that college.

tion respectively to curriculum, publicity, lectures, and resources. The success of the school has been due in no small part to the generous interest of these business leaders.

At the time that the original plans were made, it appeared that the Museum Building on Hammond Street would serve as quarters for the school, but further investigation showed that the structure would not be suitable for this purpose without extensive alterations, and hence space in the building which housed the Intown College and the School of Social Work was engaged, and the opening of classes was announced for September 16, 1938.

Over one hundred applications arrived at the school offices throughout the spring and summer, and from this number seventy-two candidates were accepted for the first class. The following year, seventy-five entered the new freshman class, and this number taxed the available space to the point of serious inconvenience. The third year (1940-1941), the school was obliged to move out to the main buildings at Chestnut Hill to accommodate the incoming class of one hundred boys, and when this location, too, proved inadequate, the College of Business Administration was finally, in September, 1941, granted spacious quarters of its own in the newly acquired Cardinal O'Connell Hall, formerly the Liggett Estate, on Hammond Street, Chestnut Hill.

The new school now had a full four-year program in operation for the first time, and enjoyed a total enrollment of some 330 students. The first graduating class numbered 52 in June, 1942; the following February, on a wartime accelerated program, another 54 graduated, and in November (1943) 40 more took their degrees. The College of Business Administration had come of age, but the demands of war upon the student personnel caused a postponement of further development and made it advisable in the summer of 1943 for the school to transfer its quarters temporarily from O'Connell Hall to the Tower Building on the main campus.

Within the space approximately of twenty years, Boston Col-

lege had grown in a direction and to an extent never anticipated by Father Fulton nor even by Father Gasson. The foundation of an Intown College, a Graduate School, a Law School, a Social Work School, and a College of Business Administration had extended immeasurably the educational service which Boston College offered to the community. And it pleased the friends of the institution to observe that the development was not altogether horizontal.

## CHAPTER XXII

### *DEPRESSION DECADE*

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THE period immediately before World War II was one of continued growth and consolidation, although, on the side of physical expansion, only one project, the wing on St. Mary's Hall, could be listed as new construction. The rapidly increasing Jesuit faculty had rendered the accommodations of the residence hall inadequate as early as the fall of 1927. At that time a temporary remedy was arranged and finally achieved in January, 1928, by transferring the faculty library, which occupied the end of St. Mary's Hall over the chapel, to the new library building, and converting the space thus obtained into four living rooms, a bishop's suite, and three private chapels.

The problem of insufficient room was constantly pressing, however, until Father Dolan, late in 1930, decided that St. Mary's Hall should be substantially enlarged. He engaged the college architects, Maginnis and Walsh, to design an addition which would preserve the pleasing proportions and general appearance of the building, as well as protect the over-all campus pattern which had been agreed on for future development.

Work was actually begun on October 7 of that year, and proceeded throughout the following winter and spring. The L-shaped addition when completed provided thirty-five more individual living rooms, in addition to seven rooms on the southeast end of the third floor which were designed as infirmary quarters. Among the changes effected was a new and



enlarged refectory, planned to accomodate one hundred and four; a recreation room for the Fathers, and a faculty reading room, all on the first floor of the new section; and the remodeling of the old refectory into offices for the president and treasurer, together with the adaptation of the former offices into visitors' parlors. The new basement provided area for a large garage, as well as extended facilities for the wardrobe, and a number of new rooms for workmen.

The crowning feature of the new structure, however, was a Gothic cloister facing the reservoir, and forming with the building an enclosed quadrangle, within which was a monastic garden, laid out with shrubs and paths, and dominated by a graceful statue of our Lady surmounting a fountain in the center. In the walls about the garth were placed cut-stone representations of incidents in the life of St. Ignatius, and ornamentation employing religious symbols. The top of the parapet provided an elevated terrace paved with large flagstones, and inside the wall was a wide, covered ambulatory at the garden level, which served the faculty as all-weather walks where they might retire from the distractions of the campus for the reading of the divine office.

The new wing was completed in the summer and formally occupied on the feast of the Jesuit patron, St. Ignatius, July 31, 1931.<sup>1</sup>

In May, 1932, the trustees of Boston College announced the purchase of the Brown estate, comprising some eight and a half acres in Cohasset, Massachusetts, bordering the entrance to Cohasset harbor. The purpose of this acquisition was to provide a resthouse for the Jesuit faculty within easy motoring distance of the college, where some hours each week during the summer could be spent at the shore. This relaxation was considered advisable since teaching schedules, due to summer school, were arranged almost on a fifty-two-weeks-a-year basis.

The property included one of the finest large stone and frame

<sup>1</sup> *The Boston Globe*, Oct. 11, 1930; *Woodstock Letters*, 60(1931):457-459; *Boston College, Seventy-fifth Anniversary, 1863-1938*, p. 35.

mansion houses along the Massachusetts coast. The site had been developed by Dr. John Bryant, a pioneer yachtsman and sportsman, who occupied it for many seasons as a summer home. Later it was leased for a period of years to the late Thomas W. Lawson. When Mr. Lawson built Dreamwold at Egypt, Massachusetts, the other estate was purchased by Lewis A. Crossett, who made it his year-round home. Upon his death, the property passed to William H. Brown of Boston.<sup>2</sup>

#### FATHER GALLAGHER BECOMES RECTOR

On January 1, 1932, Father Dolan was succeeded in the presidency of Boston College by the Reverend Louis J. Gallagher, S.J., until then Socius to the Provincial and Prefect General of Studies for Jesuit institutions in the New England area.<sup>3</sup> Father Gallagher, who became an international figure because of his work in Russia after World War I, was born in Boston, July 22, 1885. His first school years were spent in the public schools of the Dorchester district, and later at the Immaculate Conception school in Malden. He entered Boston College High School in 1900, and was attending Boston College in 1905 when he decided to join the Society of Jesus. He commenced his noviceship at St. Andrew-on-Hudson, Poughkeepsie, New York, in the late summer of that year, and after the usual course of preparation there, at Woodstock College, and at Montreal, he was engaged in teaching at Fordham University for a period of five years before returning to Woodstock College for his theological studies in 1916. He was ordained a priest by Cardinal Gibbons in 1920, and later was appointed principal of Xavier High School, New York City. It was while filling this position in New York that Superiors selected him to take part in the administration of the Vatican Relief Mission to Russia during the famine of 1922. He remained in Russia for nearly two years during the period of formation of the present Soviet

<sup>2</sup> *The Boston Globe*, May 27, 1932.

<sup>3</sup> *The Boston Post*, Jan. 2, 1932; *The Boston Herald*, Jan. 2, 1932; *The Boston Sunday Post*, Jan. 10, 1932; *The Boston Sunday Globe*, Jan. 10, 1932.

government. In organizing and conducting the relief branches of the Vatican Mission in Moscow, in the Crimea, and in the Caucasus districts, and among the Kirgiz peasants of the Orenburg, Ural district, Father Gallagher had ample opportunity to study the development of Communism in that country, on which he frequently lectured and wrote during the years which followed. Before leaving Russia he was appointed diplomatic courier between the Vatican and the State Department of the Soviet government with the commission to bring the relics of Blessed Andrew Bobola, the Polish Jesuit martyr, from Moscow to Rome.

Before returning to America, Father Gallagher spent a year in Ireland in ascetical studies, at the close of which he was appointed dean of the College of Arts and Sciences at Georgetown University. When the Jesuit province of New England was formed in 1926, he was appointed Socius to the Provincial of the new province. He was later named a member of the interprovince commission on studies for the American Assistancy of the Society of Jesus, and general prefect of studies for the New England province.

Father Gallagher began his administration at Boston College at a time when the full impact of the 1929 depression was being felt by all classes. In March, 1932, he reported that due to the depression, a policy of financial retrenchment had been forced upon the college.<sup>4</sup> The deficit in the payment of tuitions which had increased with every semester of the previous two years, was particularly large during that term because of conditions prevailing in various banks. Deferred payment and installment paying had affected about 20 per cent of the tuitions, and the number of students receiving financial aid from the college had increased 100 per cent over the previous year. The enforced forfeiture of tuition income, he stated, did not result in the dropping of any students, but some balance was effected by the reduction of expenditures for equipment or developmental projects, and by the economic administration of the community

<sup>4</sup> *The Boston Transcript*, March 19, 1932.

house of the nonsalaried Jesuit faculty. Nevertheless, Father Gallagher was able to state that up to that time no reduction had been made in the salary of anyone employed by the college, nor was any contemplated.

#### ALUMNI FIELD STADIUM

The depression necessarily obliged him to postpone indefinitely any plans for expansion, but he effected many improvements which were extraordinary in the light of the difficulties under which he labored. Financial restrictions, for instance, had caused the "de-emphasis" of intercollegiate athletics at Boston College during the last years of Father Dolan's term in office, and a steady increase in the seriousness of the depression forced Father Gallagher to face the alternatives of discovering a means of reducing in a substantial way the expenditures involved in the athletic program, or suspending the major sports altogether. In selecting the first of these choices, Father Gallagher felt that a transfer of the home games in football from the professional baseball park in Boston, which charged 20 per cent of the gross receipts of a game for rental, to the college field at University Heights would effect a saving which would enable football to continue on a satisfactory scale. Some rather discouraging difficulties, however, lay in the way of such a change. The grandstands on the campus were small, wooden, and, in several sections, of secondhand materials; age had contributed to make them so unsafe that the city authorities finally condemned them. The first step, therefore, in carrying out a program for campus athletics was to provide a suitable set of stands. A large stadium was, of course, out of the question for many reasons, the chief of which was the enormous cost involved, which had led even heavily endowed universities to discontinue the practice of building them, and at Boston College the authorities were rightfully unwilling to commit a large portion of the campus, which would eventually be needed for college buildings, to this distinctly "part-time" use.



The answer to this problem which was announced in May, 1932, was the installation of prefabricated steel stands, which provided strength at a minimum cost, were easy to erect, and were relatively inconspicuous.<sup>5</sup> The permit to put up the stands was granted by the City of Newton on June 25, 1932, and the work of pouring the concrete foundations and assembling the steel sections was begun shortly after the closing of school.<sup>6</sup> In order to reduce expenses as far as possible, and at the same time to provide a number of students with employment at a time when work was at a premium, the task of erecting the stands was given to a number of students under the direction of professional steel workers. This arrangement occasioned a protest from one of the labor unions which objected to the employment of "amateur" help, but the labor officials, after investigating the situation, gave the project their approval.

The completed stands were low lying, and rested in a natural declivity of the land. The field was landscaped in such a manner that the structure not only blended into the general scene, but game audiences were protected in some measure from the direct rays of the sun. The capacity of the stands, with both permanent and temporary sections included, was planned to be 20,000, and for the convenience of these patrons, parking space for 3000 cars was arranged on the campus. The entire stands, however, were not erected the first year, so that the season, which opened with the dedication of the new "stadium" on October 1, and included games with Fordham and Holy Cross, was played on a field which seated only 15,000.

The full complement of portable temporary stands was used on the two following years (1933 and 1934), and have never been replaced in their entirety since. The largest crowd ever to be present on the field was probably the one in attendance at the Diocesan band concert in 1941, which was estimated at over 25,000.

<sup>5</sup> *The Boston Traveler*, May 5, 1932; *The Boston Post*, May 5, 1932.

<sup>6</sup> *The Boston Post*, June 30, 1932.

In the years immediately before the war, the national prominence of the football team, with the consequent large following at its games, caused the athletic association to transfer the contests back to Fenway Park, and later to Braves' Field, since the installation of facilities to accommodate large crowds properly on the campus would not only entail great expense, but could not be effected without defacing the property.

### THE THOMPSON COLLECTION

An example of the academic accomplishments which were rivaling nonacademic activities for attention at this period, is found in the dramatically successful efforts of Father Terence L. Connolly, S.J., the head of the English Department at the college, to gather documentary material for firsthand study of English Catholic poets. In the fall of 1933, Father Connolly arranged for a loan exhibit at Boston College of manuscripts and first editions of the Catholic Victorian poet, Francis Thompson. The exhibition, the first dedicated to that poet in America, was held from October 5 to 8 (1933), through the kindness of the owner of the collection, Seymour Adelman, of Chester, Pennsylvania. Loans from the Widener and the Boston Public Library augmented the display which drew the interest of scholars from centers throughout the east.

Since eight years of devoted labor and great wealth had been employed by Mr. Adelman in assembling the collection, Father Connolly's surprise and pleasure can be understood, when, some four years later, Mr. Adelman decided to part with his treasures, and offered them to Father Connolly for a sum considerably less than their estimated value, with the understanding that the various items would always be known as formerly belonging to the Seymour Adelman Collection.

Within three weeks after Mr. Adelman's offer, loyal friends of the college had raised a fund to buy the manuscripts, and on April 22, 1937, title to the Adelman Collection was transferred to Boston College. The college authorities readily gave permission to have the faculty reading room of the library converted into a

permanent display center for the Thompsoniana and related items, and the collection was formally opened for public inspection on November 5, 1937.

On hearing of Boston College's acquisition of this Thompson material, Wilfrid Meynell, the patron and dearest friend of the poet, donated to Father Connolly the manuscript of "From the Night of Forebeing." Later, upon the occasion of Father Connolly's visit to Mr. Meynell in England during the summer of 1938, Mr. Meynell presented him with several Thompson notebooks and manuscripts, including the complete manuscript of the *Life of Saint Ignatius*. The story of this meeting and some of the interesting details accompanying the presentation of Mr. Meynell's gift will be found in Father Connolly's *Francis Thompson: In His Paths*.<sup>7</sup>

Since that time, the Thompson Room has been enriched by additions to the collection through Mr. Meynell's beneficence and by four portraits presented by Mrs. Edward C. Donnelly, as a memorial to her late husband. The paintings are: Mr. Wilfrid Meynell, by Sir John Lavery; Alice Meynell, by the Honorable Neville Lytton; Coventry Patmore, by Sir John Lavery; and Francis Thompson, by John Lavallo. The portraits of Patmore and Thompson are hung to face a valuable copy of Raphael's *Madonna del Gran Duca*, symbolizing the dependence which both of these poets had for their inspiration upon the Blessed Mother.<sup>8</sup>

<sup>7</sup> Milwaukee: The Bruce Publishing Co., 1944.

<sup>8</sup> Further details on the Thompson Collection will be found in: Terence L. Connolly, S.J. (editor), *An Account of Books and Manuscripts of Francis Thompson* (Chestnut Hill, Massachusetts, Boston College, n.d.); Terence L. Connolly, S.J., "Seymour Adelman's Thompsoniana," *America*, 50:16-17, Oct. 7, 1933; Anon., "First Public Exhibition in America of Thompsoniana Held in Boston College Library," *The Catholic Library World*, 5:1, Oct. 15, 1933; Anon., "The Thompson Exhibit," *The Boston College Alumnus*, 1:5-6, Nov., 1933; *The Heights*, Sept. 28, 1933; Oct. 4, 1933; Oct. 18, 1933; Oct. 29, 1937; Nov. 19, 1937; *The Boston Post*, Sept. 25, 1933; *The Pilot*, Sept. 23, 1933; Oct. 7, 1933; *The Boston Transcript*, Oct. 4, 1933; *The Boston Globe*, Oct. 6, 1935.

## REMEMBRANCES, HONORS, PROJECTS

Early in 1934, Father Gallagher was pleased to receive the following letter of historic interest from William Lawrence, the Episcopal Bishop of Boston, accompanying two photographs of the old Lawrence farm upon which the college buildings are now located:

122 Commonwealth Avenue,  
Boston,

January 29, 1934

MY DEAR DR. GALLAGHER,

I take pleasure in sending through you to Boston College these two photographs of the site of the College taken about 1870. In 1862 or 3 my father, Amos A. Lawrence, bought about one hundred acres of land of which the College site is now about the centre. About 1866-7 the City of Boston took the low land for the Reservoir, that part now called the "Lower Basin." It was then a farm and we passed several months in each year in the house which stood where the College now is. This view was taken from near Beacon Street. The view below is taken from the slope of Waban Hill. The road in the foreground is now widened to Commonwealth Avenue; the stone wall and stone barn were built by my father; Chestnut Hill is beyond. Wild rabbits ran through the grove and our cherry orchard where I ate my fill of cherries is at the point where the Athletic Field now is.

Boston College with its beautiful group of buildings has given a grace and Benediction to my boyhood haunts.

Yours sincerely,

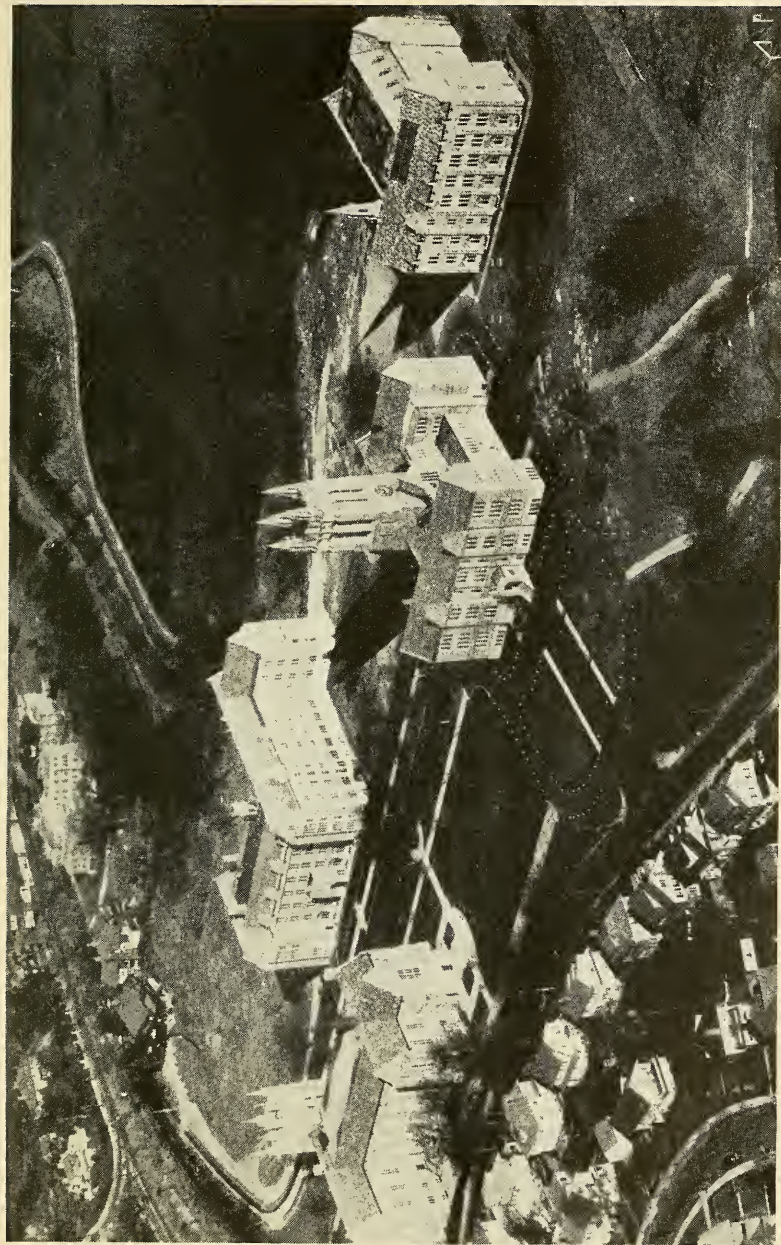
WILLIAM LAWRENCE

Rev. L. J. Gallagher, S.J.,  
*President*<sup>9</sup>

The library was enriched in February, 1934, by the accession of over four thousand rare volumes which were bequeathed to the college in the will of the late Monsignor Arthur L. Connolly, of the Blessed Sacrament Church, Jamaica Plain, Massachusetts.

<sup>9</sup> From the files of the president's office, Boston College. A facsimile of this letter is found in *Boston College; Seventy-fifth Anniversary, 1863-1938*, p. 23. The Lawrence photographs are reproduced in the picture section of the present volume.





The Chestnut Hill campus from the air. The buildings left to right: the Library, St. Mary's Hall (faculty residence); the Tower Building (classrooms and administration); the Science Building; Business School site in lower right-hand corner



The Army Specialized Training Program Students at Boston College (1943-1944)



The collection was particularly strong in Irish literature, but contained other items of great value, among which were St. Bonaventure's *Life of Christ*, printed in 1475, and a *Commentaries on the Gospel*, printed at the same period. In addition to these books, a large number of letters written by English and American literary figures were included in the collection.<sup>10</sup>

In the early summer of that year, the college assisted in the celebration of Cardinal O'Connell's Golden Jubilee of his ordination to the priesthood, culminating, on June 9, with an outdoor Mass celebrated by His Eminence on Alumni Field before a crowd estimated at over 20,000.<sup>11</sup>

When college students returned to classes in the fall of 1934, the Federal Government announced a program by which it would assist needy students by arranging to pay them for part-time work on projects connected with the college. The payment would be made under authorization of the Federal Emergency Recovery Act, and would amount to some \$15 a month per student for the entire school year. Over one hundred Boston College boys immediately availed themselves of the assistance.<sup>12</sup> Later, under the National Youth Administration, this help was continued for a large number of students each year until the approach of war terminated the program.

Father Joseph J. Williams, S.J., the director of the Department of Anthropology at Boston College, was appointed one of the three representatives of the American Anthropological Association and the American Council of Learned Societies to attend the International Congress of Anthropological and Ethnological Sciences in London during the summer months of 1934. At the congress, Father Williams presented dissertations before the Religious as well as the African sections of Ethnology, and was quoted in sixty-five dailies throughout England and Scotland.<sup>13</sup> Further distinction came to him in his election as a fellow of

<sup>10</sup>*The Boston Globe*, Feb. 15, 1934; *The Boston Post*, Feb. 18, 1934.

<sup>11</sup>*The Boston Sunday Globe*, June 10, 1934; *The Boston Sunday Advertiser*, June 10, 1934.

<sup>12</sup>*The Boston Globe*, Sept. 25, 1934.

<sup>13</sup>*The Heights*, Oct. 3, 1934.

both the Royal and the American Geographical Societies, and also of the Royal Anthropological Institute and the Royal Society of Arts. The previous year Father Williams had established at Boston College the Nicholas M. Williams Ethnological Collection, consisting of several thousand volumes, with five thousand items in the African section. The collection proved to be the only one of its kind in the United States recognized by the International Institute of African Languages and Cultures.

On January 8, 1935, the faculty, students, and alumni of the College were shocked to learn of the sudden death of Father Patrick J. McHugh, S.J., Dean of the College of Arts and Sciences for fifteen years, to whom credit for the many organizational improvements in the postwar college was largely due. His extraordinary faculty of maintaining contact with numberless students and alumni on the basis of personal friendship made him one of the most beloved figures associated with the College in recent times. A little over a year later, death removed another widely-known Boston College personality, Father Jones I. J. Corrigan, S.J., who had been professor of Ethics for twenty years at the Heights, and who had won prominence as a public lecturer on the Catholic aspects of current issues.

During the spring of 1935, the Boston College and Holy Cross College authorities, working in conjunction with the Jesuit Provincial Prefect of Studies, Father William J. Murphy, S.J., revised the curricula of the Arts Division, providing a course leading to the A.B. degree which would not require Greek. The three sections of the bachelor of arts course which resulted from this change were: (1) A.B. Honors (Greek); (2) A.B. (Greek); (3) A.B. (Mathematics).<sup>14</sup>

The first of these categories was reserved for those students who, in the judgment of the college authorities, possessed superior ability in language studies. In this division, Greek language and literature were required subjects for all students. For those students who had made preliminary studies in that language during high school, Greek was continued for two years;

<sup>14</sup> *The Boston Herald*, March 27, 1935.



for those beginning the study in college, three years were required. In addition to this requirement, Honors students were obliged to maintain a certain level of achievement in all studies in order to remain in the course.

The A.B. Greek (non-Honors) course would cover substantially the same curriculum as the Honors course, but the amount of matter read, and the quantity of personal work done on assignment would be less.

The course known as "A.B., Mathematics" was similar with that offered in the A.B. non-Honors section, except that during freshman year a course in Chemistry, and in Sophomore, a course in advanced College Mathematics were required.<sup>15</sup>

On May 29, 1935, the Boston College Library acquired an original letter in Portuguese of St. Francis Xavier, signed by the Saint, and addressed to Don John III, King of Portugal.<sup>16</sup> The manuscript, which since its purchase, has been the center of perennial attention, is composed of three folio pages, and is dated "Cochin, January 31, 1552," the last year of the Saint's life, just after his return from Japan and shortly before he sailed for China and his death. It is a confidential report to the King, referring to the Portuguese subjects in the Far East, whom the Saint recommends for reward and recognition. He also records the work of some of the historical personalities with whom he came into contact in Japan, India, and Malacca, and the missionary work carried on in those countries.

The fact that this letter had been written was known to scholars from references in other letters, but the letter itself was long listed as one of Xavier's "lost letters."<sup>17</sup> Its discovery is due to Dr. Frederico Gavazzo Perry Vidal of Portugal, who, in 1927, purchased a miscellaneous lot of books from an antiquary in Lisbon, and in one discovered four old letters, two addressed to

<sup>15</sup> *Boston College Bulletin, University Catalogue*, Vol. XIV, No. 8 (Oct., 1942), pp. 49-51.

<sup>16</sup> The writer is indebted for much of this material to Father George F. Smith, S.J., of the Boston College faculty, who has written an unpublished research study on the letter.

<sup>17</sup> Cf. *Monumenta Xaveriana* (Matriti: Typis Augustini Avrial, 1899-1900), I, 741, No. 1, and footnote 2.

the King of Portugal by "Father Master Francisco," and two from St. Francis Borgia. Careful study on the part of the Reverend George Shurhammer, S.J., biographer of St. Francis Xavier and greatest living authority on documents pertaining to the Saint, established the Xavier letters as authentic.<sup>18</sup> The letter which is now in the possession of Boston College was dictated, addressed and signed by the Saint, but the body of the message is apparently in the handwriting of an amanuensis, very probably Anthony of China, who acted as Xavier's secretary on other known occasions, and who was his sole attendant when the Saint died on Sancien. When the document was offered for sale through Maggs of London, Father Gallagher became interested in it, not only as an extremely valuable manuscript for the college archives, but principally as an original letter and a relic of the great Jesuit missionary Saint. The Philomatheia Club of Boston College purchased the letter and presented it to the college as a gift commemorating the twentieth anniversary of the founding of the club.<sup>19</sup> The letter is preserved at present in the library in a specially designed Gothic manuscript stand, and is usually available for inspection by the public.<sup>20</sup>

Late in 1935, the borders of the campus on Beacon Street were altered to conform with a street-widening program being carried out at the time by the City of Newton. The payment which the city made for the narrow strip of land ceded by the college aided, with private gifts, in defraying the cost of a graceful wrought-iron fence supported by granite pillars which was erected along the entire Beacon Street side of the property. The expanse of fence was broken almost opposite Acacia Street by an ornate gate admitting to the rear driveway leading in the direction of the Science Building. The gate was dedicated by Father Gallagher as part of the alumni day activities June 8, 1936.<sup>21</sup>

<sup>18</sup> George Schurhammer, S.J., "Zwei ungedruckte Briefe des hl. Franz Xaver," *Archivum Historicum Societatis Iesu* (Rome), II, 44-45, 1933.

<sup>19</sup> *The Boston Globe*, May 29, 1935; *The Boston Traveler*, May 29, 1935.

<sup>20</sup> *The Boston Sunday Post*, Jan. 19, 1936.

<sup>21</sup> *The Boston Post*, June 9, 1936.

His Eminence, Eugenio Cardinal Pacelli, Papal Secretary of State, and future Pope Pius XII, paid the college a surprise visit on the morning of October 15, 1936, in the company of the Most Reverend Francis J. Spellman, at that time Auxiliary Bishop of Boston.<sup>22</sup> The Cardinal was greeted at St. Mary's Hall by Father Gallagher, the president, and members of the Jesuit faculty, and from there he was escorted to the porch of the library building from which he briefly addressed the student body gathered on the campus. Following this, he made a presentation to Boston College of a beautifully illuminated fifteenth-century missal as a memento of his visit.

<sup>22</sup> *The Heights*, Oct. 16, 1936.

## CHAPTER XXIII

### EXPLORATIONS AND A BIRTHDAY

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THROUGHOUT the summer and fall of 1936 an expedition sponsored jointly by Boston College and the University of Pennsylvania explored the San Augustin region of Colombia, South America, under the direction of Dr. Hermann von Walde-Waldegg of Boston College. Dr. von Walde-Waldegg reported upon his return in November that he had found what he considered definite proof that an American civilization existed in the third century, A.D. Among the objects exhumed by members of this expedition were seventy-three huge stone statues estimated to be over fifteen centuries old. Casts of two of these figures were brought back to Boston College.<sup>1</sup>

In November, the Philomatheia Club, through its president, Mrs. Vincent P. Roberts, announced the gift of the former Stimson Estate at 186 Hammond Street, near the college campus, to Boston College as an anthropological museum. At the same time, Father Gallagher appointed Dr. Walde-Waldegg as curator of the new museum.<sup>2</sup> Steps were taken immediately to renovate the structure to provide a number of exhibition halls on the first two floors, and to convert the third floor into a living suite for the curator and his family.

On March 30, 1937, the formal opening of the new museum took place in conjunction with the twelfth annual meeting of

<sup>1</sup> *The Boston Traveler*, Nov. 19, 1936; *The Heights*, Nov. 20, 1936.

<sup>2</sup> *The Boston Transcript*, Nov. 21, 1936; *The Boston Sunday Globe*, Nov. 22, 1936.



the Catholic Anthropological Conference, and was attended by many prominent Catholic scientists.<sup>3</sup> The large number of exhibits ready at the time were well displayed in illuminated showcases, or mounted on wall panels, and 1500 volumes, the nucleus of a specialized anthropological library, were on the museum shelves. The chief pieces, of course, were the stone and pottery objects excavated by Dr. Walde-Waldegg himself, but these were augmented by donations from various scientific groups and from mission stations throughout the world. On March 31, this museum, the first Catholic anthropological museum in the United States, and the second in the world,<sup>4</sup> was opened to the general public.

In May, 1937, two months after the opening of the museum, Dr. Walde-Waldegg set out upon another expedition, this time under the sole sponsorship of Boston College, to continue his research into the aboriginal cultures of South America.<sup>5</sup> Although the explorer was scheduled to return to Boston for the beginning of the fall term, it was not until early December that his return to the United States was announced.<sup>6</sup> At that time, also, Father George A. O'Donnell's appointment as curator of the Anthropological Museum was published, to succeed Dr. Walde-Waldegg, whose tenure of office had concluded with the termination of the expedition.

### THE SYRIAN EXPEDITION

Meanwhile, another expedition under the sponsorship of Boston College had been undertaken on the other side of the world.<sup>7</sup> This enterprise, in the Near East, was organized and

<sup>3</sup> *The Boston Sunday Advertiser*, March 28, 1937; *The Boston American*, March 30; March 31, 1937; *The Boston Transcript*, March 30, 1937; *The Boston Traveler*, March 30, 1937; *The Boston Globe*, March 31, 1937; *The Boston Herald*, March 31, 1937; *The Boston Post*, March 31, 1937.

<sup>4</sup> The other is located at the University of Vienna.

<sup>5</sup> *The Heights*, Oct. 15, 1937; Hermann von Walde-Waldegg, "Stone Idols of the Andes Reveal a Vanished People," *The National Geographic Magazine*, 77:626-647, May, 1940.

<sup>6</sup> *Ibid.*, Dec. 10, 1937.

<sup>7</sup> The following paragraphs are based upon information supplied to the writer by Father Doherty.

directed by Father Joseph G. Doherty, S.J., who undertook doctorate studies at the University of Cambridge, England, in September, 1936, as a research student in Prehistoric Archaeology under Professor Miles C. Burkitt. Early in 1937, on the advice of Dr. Burkitt and of Miss Dorothy Garrod, another recognized authority, he went to Syria to excavate a prehistoric rock shelter in the Valley of Antélias, near Beyrouth. Work on the site of Ksâr 'Akil did not get under way until May of that year, and continued until the first rains halted actual excavation in September.

From the very beginning, the site proved to be embarrassingly rich in the great bulk of its cultural and faunal yield, one day's digging requiring five days of work at the expedition's sorting tables. From the yield of the 1937 season 115,000 specimens of worked flint, out of more than 1,125,000 pieces of flint examined, were kept and catalogued. At the close of the season, one tenth of the level surface area of the site had been excavated to a depth of eighteen feet. Father Doherty was aided by the technical assistance of Reverend George S. Mahan, S.J., and Reverend Joseph W. Murphy, S.J., Scholastics at the time, who had had two years' experience as staff members of the Pontifical Biblical Institute Expedition excavating the Chalcolithic site of Teleilat Ghassul, in the Jordan Valley.

Father Doherty returned to Cambridge in January, 1938, with several cases of the cultural yield. This material drew the interested attention of scholars when displayed in England, and in June, 1938, he returned to Ksâr 'Akil, to be joined for the work of a second season by Father J. Franklin Ewing, S.J., of the Maryland-New York Province, who had been doing graduate work in Paleontology at the University of Vienna, Austria.

Workmen were increased from thirty-two to forty-four, and the base of the cultural deposits of the site was set as a goal. Tools of flint and bone and animal remains were unearthed in the same quantity as the previous season, and on August 23, 1938, the paleolithic skeletons of two young persons about eight or nine years of age were encountered in deposits that had

turned to solid rock at a depth of thirty-four feet. Associated cultural remains indicated a slow transition from Lower Aurignacian to Levalloiso-Mousterian, and the age of the skeletons was estimated by Fathers Doherty and Ewing, and by the independent judgment of visiting experts at 30,000 B.C. The nature of the deposits in which these relics were embedded prevented their immediate removal, and the excavation of adjoining areas continued to a depth of sixty-four feet beneath the surface, at which depth the second digging season came to an end. Preparations were under way in 1939 to take out an immense block of breccia containing the skeletons when the outbreak of World War II caused the work at Ksâr 'Akil to be abruptly terminated.

Before leaving the Near East in June, 1940, the two Fathers spent seven months as special staff members of the Lebanese Government's Expedition at the excavations of the famous city of Byblos. Both Fathers received the Medal of Honor of Lebanese Merit from the President of the Republic.

Father Doherty's assistants in 1937, Messrs. Mahan and Murphy, on their return to the United States, brought back from Palestine a valuable collection of rare coins, which had been recently excavated by the Arabs and purchased from the collection of Doctor Clarence S. Fisher, an outstanding archaeologist of long experience and noteworthy accomplishment in the Holy Land. The bulk of the collection dates from the Roman Empire, from *circa* A.D. 59 to A.D. 118, from the reign of Nero through the reign of Hadrian. There are also two trays of older coins from Syria dating from the reign of the Seleucid Kings, and two trays from the autonomous city of Tyre, dating from 44 to 27 B.C. On the authority of outstanding archaeologists, these coins now preserved at Boston College constitute one of the most important collections of Roman coins that has been brought together, and contains some items that have not been catalogued in the British Museum.

#### FATHER MCGARRY

On the evening of July 1, 1937, Father William J. McGarry, S.J., dean of the Jesuit seminary, Weston College, was appointed

to succeed Father Gallagher as president of Boston College. Father McGarry, the son of E. Leslie and Julia Agnes McGarry, was born in Hamilton, Massachusetts, March 14, 1894. After graduation from the Hamilton Grammar School in 1907, he attended Boston College High School, and upon the termination of his course there in 1911, he entered the Society of Jesus. He made his noviceship and classical studies at St. Andrew-on-Hudson, Poughkeepsie, New York, from 1911 to 1915, before going on to Woodstock College in Maryland, for his philosophical training. In 1917 he was granted the bachelor of arts degree, and the following year, the master's degree, majoring in philosophy.

He then went to Fordham University as an instructor in mathematics in the Students' Army Training Corps. From 1918 to 1922 he was engaged in further teaching and in doctorate studies at Fordham University, receiving his Ph.D. degree from that institution in 1922. He completed his theological studies in 1926 and was granted the degree of Doctor of Sacred Theology by Woodstock College, and afterward was appointed to teach Sacred Scriptures at Weston College, Weston, Massachusetts. He attended the Pontifical Biblical Institute in Rome from 1928 until 1930, for further study, and was there awarded the degree of Licentiate in Sacred Scriptures with Honors.

On his return to Weston College, Father McGarry was made professor of Sacred Scriptures and Dogmatic Theology. He was dean of Philosophy there from 1930 to 1934, and general dean of Studies from 1934 to 1937. During the scholastic year 1936-1937, he lectured in the Boston College Graduate School on the history of the Jewish people. Since 1934, he had been assistant editor of the Jesuit quarterly magazine, *Thought*, and had frequently contributed scholarly articles to Catholic professional magazines.<sup>8</sup>

It was Father McGarry's intention on taking office to assume a full teaching schedule for himself in both the graduate and undergraduate divisions, but a semester's trial of this work in

<sup>8</sup> *The Boston Globe*, July 2, 1937.



addition to his administrative duties had such an effect upon his health that he was forced reluctantly to abandon his lecture courses for the balance of the year.

Other plans which he sought to put into effect soon after taking office included the improvement of the library facilities, which he accomplished not only by the completion of the steel stack-room accommodations, but by launching an extensive purchasing program to strengthen the library holdings in several departments.

He took a keen interest in the undergraduate curriculum at the Heights, and made several changes to assure continued high standards. The Intown Division also had his attention, with the result, mentioned elsewhere,<sup>9</sup> that a reorganized educational and administrative structure went into effect in the fall of 1938.

#### SEVENTY-FIVE YEARS

The week of February 20, 1938, was set aside for the celebration of the diamond jubilee of the founding of the college.<sup>10</sup> A downtown theater was engaged for the week and a program of events was arranged for every evening. On Sunday afternoon, the opening session was a symposium on Catholic marriage by an intercollegiate Catholic Action unit; that evening, the Student and Alumni Musical Clubs presented a joint concert. The Philomatheia Club sponsored a public lecture on Monday evening, and on Tuesday, Father McGarry met the alumni at their convocation, and read to them the Papal Benediction which had been sent to the college from Rome. An intercollegiate debate with Harvard took place on Wednesday evening, and the evenings throughout the balance of the week were occupied with performances of the Dramatic Society's play. On Friday afternoon, members of the Spanish, Italian, and German societies of the college enacted scenes from selected masterpieces of the three countries, and the French Academy sponsored the Saturday matinee. A large pictorial and historical brochure on the college,

<sup>9</sup> Cf. pp. 254-255.

<sup>10</sup> *The Boston Sunday Post*, Feb. 20, 1938.

and a Boston College song book were published to mark the anniversary. Later, on April 1, a Solemn High Mass commemorating the founding of the college was sung at the Immaculate Conception Church in the presence of His Eminence, Cardinal O'Connell.

Early in March, 1938, a departure from the former compulsory entrance examinations for all, and the introduction of a new method for admission by certification was announced with the publication of the 1938-1939 Boston College *Bulletin*. Under the new system, candidates might qualify for entrance in any one of three ways: (1) Full certification by an approved secondary school; (2) Partial certification and passing grades in some of the approved forms of college entrance examinations in all required subjects in which the candidate had not been certified; (3) Passing grades in some one of the approved forms of college entrance examinations in all required subjects. Of course, all who wished to be considered for scholarships were to take the entrance examinations as usual. This arrangement was considered by the college authorities a more equitable method of determining suitable candidates for admission since it laid more stress on the secondary school record which is presumably a better norm of fitness than an isolated examination.<sup>11</sup>

Father McGarry's career as a college president was prematurely brought to a close in the summer of 1939 by the imperative need of an experienced writer and prominent theologian to become first editor of a new theological review, *Theological Studies*,<sup>12</sup> which was in the process of organization.

#### CHANGE OF PRESIDENTS

The creation of this magazine was the result of a meeting of the professors of theology representing the five Jesuit Houses of Theology in the United States, held in July, 1938, at which it was determined to launch the new theological quarterly as the official publication of the American Jesuit provinces. It was

<sup>11</sup> *The Boston Globe*, March 5, 1938; *The Heights*, March 4, 1938.

<sup>12</sup> America Press, New York.

unanimously agreed by these representatives, that an urgent request be transmitted to the Jesuit General in Rome, asking that Father McGarry be released from his current duties at Boston College and that he be appointed to the new office of editor. When the Jesuit authorities reluctantly consented to the proposed release, Father William J. Murphy, S.J., was appointed to the presidency of Boston College on the Feast of the Assumption, August 15, 1939.

The new executive was born in Lawrence, Massachusetts, on October 20, 1895. He attended Boston College from 1912 to 1914, when, at the completion of his sophomore year, he entered the novitiate of the Society of Jesus at St. Andrew-on-Hudson. At the close of his philosophical studies in 1920 at Woodstock College, Maryland, four years were devoted to the teaching of the classics at Fordham University and at Holy Cross College. After three years of theology at Woodstock, Father Murphy was transferred to the newly opened Scholasticate or House of Studies of the New England Province, at Weston, Massachusetts, and was ordained there to the priesthood in 1927. Another year of theological studies was spent at Weston, followed by a year of lecturing in English literature at Boston College.

In 1930, he was sent to Europe for two years of advanced work in literature that were spent in Italy and England. In 1932, Father Murphy again took up his lectures in literature at the Boston College Graduate School until, in 1934, he was named general director of studies of the Jesuit Schools in New England. During the two years previous to his appointment as president of Boston College he was obliged to add to his duties those of assistant to the Provincial of the New England Province of the Society of Jesus.

Sixteen days after Father Murphy was installed as rector, the armies of Adolf Hitler marched into Poland, and Europe was once more at war. The conflict did not immediately affect life in the United States, and particularly life on college campuses. Boston College carried on that year much as usual.

A program for the graduate training of Jesuit scholastics was

begun, with some nineteen of these students living together as a semi-independent community in the brick parish house on Commonwealth Avenue near Lake Street, and devoting the time usually allotted to the teaching period, or "regency," to advanced studies in the classics, history, or the sciences.

### O'CONNELL HALL

Another milestone in the college's progress was reached in the summer of 1941, when arrangements were made to purchase the Louis K. Liggett estate to house the rapidly growing College of Business Administration. When the proposed transaction was brought before Cardinal O'Connell for his approval, he not only granted it with enthusiasm, but insisted that he be permitted to donate to the college the entire cost of the property. His generous offer was gratefully accepted, and it was determined to name the new building "Cardinal O'Connell Hall."

The transfer of the property took place on July 25, 1941, and provided the college with an additional nine and a half acres of land in the immediate vicinity of the main campus.<sup>13</sup> The property is bounded by Hammond Street, Beacon Street, and Tudor Road, and is beautifully landscaped with shade trees and rolling lawns which once made it one of the show places of Newton.

The main building, a long Tudor-style structure of some twenty-five rooms, patterned on Gwydr Hall in Wales, was built in 1895 by the Storey family at a cost of about \$300,000. Mr. Storey died before the house was completed, and some time later, his widow remarried, and the Redfield family lived in the mansion until about 1911. The house was then vacant, except for a caretaker, until an option was purchased on it by Louis Kroh Liggett, the founder of the United Drug Company and the Liggett Stores, in 1915.

Mr. Liggett did not live in it at once, but about a year later made it his home and began a program of improvements. The original Storey land comprised about five acres; this Mr. Liggett increased by purchase, including the acquisition of the old

<sup>13</sup> *Middlesex South District Registry of Deeds*, Book 6520, p. 365.



Baker Estate bordering Hammondswood Road, until he owned all the land between Hammond Street, Beacon Street, and Hammondswood Road.

It has been estimated that the cost of maintaining this establishment during the twenties was probably in the vicinity of \$150,000 a year. Former guests still recall the luxurious furnishings, which included a tapestry valued at \$50,000 which hung in the main hall; a painting of Lady Townsend which cost \$10,000, and a gold tea set appraised at \$10,000. The house staff consisted of twelve servants; the grounds required a superintendent and ten men, and during the period when Mr. Liggett maintained his string of valuable show horses, a stable manager and six stable men were employed.

Among the distinguished guests entertained by Mr. Liggett at Gwydr Hall were Calvin Coolidge on several occasions while he was President of the United States; Senator George H. Moses of New Hampshire; and United States Attorney General Harry M. Daugherty.

During the twenties, the conservatory was changed to the Beacon Street side of the house, and a one-story wing was built in 1928, with a turfed garden on the roof, to house a new \$100,000 swimming pool.

A land development had begun in the neighborhood shortly after World War I and, about 1922, Mr. Liggett commenced disposing of parcels of land from the borders of the estate for expensive private homes. The Liggett family ceased living on the estate in 1937, and from that time until it was purchased by Boston College in 1941 it was idle.

When the college took over the property, the rooms in the master section were converted into classrooms for the Business School, and those in the servants' quarters into offices for the extracurricular activities of the entire college. The magnificent Reception Hall, rising through two stories in the center of the building, served as the students' foyer, adjoining which were the administrative offices, and some of the classrooms.

The quadrangle made up of stables, carriage houses, garage

and gardener's lodge, surrounding a court which resembled an old English inn yard, were made over into quarters for the athletic association and dressing rooms for the teams. The second floor of this area was taken up with the workshop and scene lofts of the dramatic society.

The College of Business Administration occupied O'Connell Hall from the fall of 1941 until June, 1943, when, due to reduced numbers as well as to the pressing need of O'Connell Hall as a faculty residence during the army program, the Business classes were transferred to the Tower Building.

### THE RED MASS

On October 4, 1941, the Solemn Votive Mass of the Holy Spirit, known in a tradition which goes back many centuries in Rome, Paris, and London as the "Red Mass," was celebrated for the first time in Massachusetts to mark the opening of the judicial year. The ceremony which took place in the Immaculate Conception Church was under the auspices of His Eminence, Cardinal O'Connell, and the Boston College Law School.

The function drew the most distinguished legal assemblage ever gathered in the state for a religious service. Governor Leverett Saltonstall and Mayor Maurice J. Tobin led the procession which formed in the rectory, moved along Harrison Avenue to the main entrance of the church, and then up the center aisle. Among the participants were the chief justice and full bench of the Massachusetts Supreme Court; the judges of the Massachusetts probate courts and the United States Courts; judges of the land courts, district courts, and Boston municipal courts; the attorney general of the state and his entire staff; the United States attorney and his entire staff; district attorneys; assistant district attorneys; and representatives from all the law schools and law societies in the state. The Mass was said by Father Murphy, president of the College, and the sermon was delivered by the Reverend William J. Kenealy, S.J., dean of the Boston College Law School. Since 1941 the ceremony has been an annual event.

As the months passed during this period, an interest in national defense was gradually taking form, and attractive opportunities in the various military reserves were offered to college men; from time to time students withdrew from college to begin training for commissions, but their numbers were few enough to draw special mention in the college newspaper. The feature of that era most clearly stamped in the memories of both students and alumni was the meteoric rise to country-wide prominence achieved by the college's football teams, which led, on three New Year's Days, to participation in national "bowl games." Enthusiastic friends hailed this success as the beginning of an epoch, but the hand of war was already lowering the intermission curtain upon sports and on all normal college life.

## CHAPTER XXIV

### SOLDIERS WITH SCHOOLBOOKS

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LONG before Japanese bombs broke the Sunday morning silence at Pearl Harbor on December 7, 1941, Boston College had been making readjustments to meet the demands of national defense.

As early as January 19, 1938, a Boston College unit of the United States Marine Corps Reserve Fleet was inaugurated at the Boston Navy Yard.<sup>1</sup> Colonel William M. Marshall, U.S.M.C., had visited the college on the third of the previous November to address the students on the requirements and advantages of enlistment in the Second Battalion, Marine Corps Reserve. Members of this unit were promised the same training given the regular marines, and during their four-year enlistment would be required to drill only once a week, for which they would be paid. On successful completion of the course, which would include annual periods of field training during the summer months, they would be commissioned second lieutenants in the corps.

The Boston College "Company D" which resulted from this appeal was said to be the first college unit in the country. This group, under Lieutenant K. L. Moses, U.S.M.C., was composed of twenty young men from the college who drilled faithfully throughout the spring of 1938 and attended the Marine Corps camp at Quantico, Virginia, which opened June 10 of that year.<sup>2</sup> The following year, the number of Marine Reservists at the college rose to thirty.<sup>3</sup>

<sup>1</sup> *The Heights*, Jan. 21, 1938; March 11, 1938.

<sup>2</sup> *Ibid.*, Oct. 29, 1937; Nov. 4, 1937; Nov. 19, 1937; Jan. 21, 1938; Feb. 4, 1938.

<sup>3</sup> *Ibid.*, Sept. 29, 1939.



## PILOT TRAINING

Another program sponsored by the college which was concerned with national defense was the course for civil pilot training. This plan, which was put into operation October 12, 1939, in co-operation with the Civil Aeronautics Administration of the United States Government, was designed to provide qualified students with primary ground training and flight instruction leading to the private pilot certificate.

The ground curriculum of the program was imparted at Boston College, and the flight instruction was given by instructors of the E. W. Wiggins Airways, who were under contract to the government, at the Norwood Airport. Seventy-two hours of class were required in the ground-school subjects which included History of Aviation; Civil Air Regulations; Navigation; Meteorology; Parachutes; Theory of Flight; Engines; Instruments, and Radio. These sessions took place in the late afternoon, after the regular college periods. Thirty-five hours of instruction in actual flying was provided during the course.

The quota for the 1939 class was thirty students, but in the following September, the Civil Aeronautics Administration rearranged the schedule to form three accelerated classes a year of ten pupils each. The program continued according to that plan until, after the graduation of the spring, 1942, class, military security regulations prohibited civilian aviation nearer than fifty miles from the coast, thereby terminating the local program. During the three-year period of operation, the Civilian Pilot Training course at Boston College graduated some ninety qualified pilots, almost all of whom were commissioned later in the army and navy air branches.<sup>4</sup>

Father John A. Tobin, S.J., chairman of the physics department at Boston College, and co-ordinator of this Civilian Pilot Training Program, demonstrated the genuinity of his own interest in

<sup>4</sup> Details of the course were supplied through the kindness of Father John A. Tobin, S.J., from the records of the Civil Pilot Training Program preserved at Boston College. Cf. also: *The Heights*, Oct. 20, 1939; Sept. 27, 1940; Oct. 10, 1941; *The Boston Globe*, Sept. 22, 1939; *The Boston Herald*, Sept. 23, 1939.

aviation by taking the flight training himself and securing his pilot's license.

### THE DEFENSE TRAINING PROGRAM

A third defense project undertaken by the college during the prewar period was the offering, at the government's expense, of special training to meet the need for skilled defense workers. Leading colleges in every section of the country co-operated with the United States Office of Education in establishing this program, and in the local metropolitan area, Boston College was one of six institutions chosen in the summer of 1941 as instruction centers.

In July, 1941, Father John A. Tobin, S.J., and Professor F. Malcolm Gager attended the formative meetings of the Defense Training Program as representatives of the college, and on September 19, Professor Gager was appointed institutional representative by the president of Boston College and was approved by the United States Office of Education.

This program, known as the "Engineering, Science, and Management Defense Training Courses,"<sup>5</sup> offered instruction of college grade in a wide variety of subjects in many colleges, with the pupils' tuition paid by the government. To enable persons working during the day to attend the classes, all sessions were held in the evening. The response, when the classes opened on October 1, 1941, was instantaneous; the quota number of students allowed Boston College was filled long in advance of the first lecture, and the following semester, instead of the original two courses, Boston College was authorized to offer nine. In 1942, the courses were arranged in three sessions, which opened respectively on February 1, July 1, and October 1, a schedule which was followed for the duration of the war. The instructors were drawn from the Departments of Mathematics, Physics, and Chemistry, and from the College of Business Administration. In February, 1944, Dr. Frederick J. Guerin of the

<sup>5</sup> The portion of the title ". . . Defense Training Courses" was changed to ". . . War Training Courses" after the outbreak of hostilities.

Chemistry Department became institutional representative. It was estimated that at Boston College over one thousand persons availed themselves of the opportunities which the program offered.<sup>6</sup>

In the spring of 1940, a campaign to secure members for the naval reserve was opened at Boston College which secured fifty enlistments by the latter part of September. The students who became reservists on this plan were to be permitted, in the normal course of events, to finish college before being called to start training in the Officers' School.<sup>7</sup> With the establishment of the draft in mid-October, however, it appeared that these students might face immediate mobilization. They received orders to stand by for activation, but the actual mobilization did not take place.<sup>8</sup>

#### THE DRAFT

The Selective Training and Service Act, constituting the first peacetime conscription in the history of the nation, was passed by Congress September 14, 1940, and was made law by the President's signature two days later. Under this legislation, which made men from twenty-one to thirty-six liable for military training, a first registration was ordered for October 16, 1940, and a lottery to determine the order of call, for October 29, 1940.

Since only a relatively small percentage of college students were over twenty-one, and since draft boards were inclined, in the period before the war, to grant deferments to college students to permit them to finish their course, this act did not at once cause great concern to college administrators.

Various branches of the armed forces continued, meanwhile, to present attractive opportunities leading to commissions to those students who would enlist on a deferred basis. Later, enough requests for advice in matters of draft deferment were

<sup>6</sup> This account of the Defense Training Program is based upon records preserved in the Boston College Engineering, Science, and Management War Training Courses office, Chemistry Department.

<sup>7</sup> *The Heights*, Sept. 27, 1940.

<sup>8</sup> *Ibid.*, Oct. 18, 1940.

received by the Boston College authorities to cause them to established an organized method of counseling the students. This system was centered about a faculty board composed of Father John A. O'Brien, S.J., Dr. Harry Doyle, and Professor Fred Bryan, who were appointed by Father John J. Long, S.J., the dean of the College of Arts and Sciences, early in May, 1941, for the purpose of aiding students in preparing statements of information for their local draft boards. At the same time the attention of the students was drawn to the college's Placement Bureau, directed by George Donaldson, which was equipped to give full information on the various officer-training opportunities, and which acted as a liason office between the recruiting services and the student body. Both the Counseling Board and the Placement Bureau had representatives available for student conferences every day of the school week, with the aim of making sure that the individual student would be placed where he would be of greatest service to his country, whether that were in some particular branch of the armed forces, in a certain position in the ranks of a vital industry, or at his college desk. This voluntary service on the part of the college was accorded gratifying praise from various draft boards in the vicinity, and from the several recruiting officers who were in contact with Boston College students. An unofficial estimate made shortly after the opening of school in the fall of 1941 indicated that of the 145 students called for examination by their draft boards since the beginning of the Selective Service process, fifty-three had been deferred.<sup>9</sup>

### THE WAR CHANGES CURRICULA

The entry of the United States into the war postponed indefinitely any effort at the normal conduct of college activities. Before the initial shock of the Pearl Harbor attack had a chance to abate, Boston experienced a false air-raid alarm on the afternoon of December 9. The circumstances giving rise to this

<sup>9</sup> The account of activities on this page and throughout the remainder of the chapter is based on information derived from the Official College Diary, preserved in the office of the dean of the College of Arts and Sciences.



alert have never been explained, but the occasion itself will remain long in the memory of Bostonians.

On December 10, Father Murphy, the president, and the deans of the various divisions, addressed an assembly of the students on the seriousness of the national situation, and cautioned them to remain calm, thoughtful, and prayerful until the situation would clear and they would know best how to serve their country. Five days later, the college celebrated Bill of Rights Day with a solemn blessing of the national colors on Alumni Field that afternoon. At the same time, it was announced that the curricula and semesters of the entire college system would be accelerated to enable those students who were soon to be called to service to finish as much as possible of their college course. The Christmas vacation period would not be altered, but the time usually allotted to the mid-year examinations would be substantially curtailed.

Just before Christmas, a letter was sent to the parents of all juniors and seniors in the college explaining to them the proposal which officials of the United States Navy were making to college men. By this so-called "V-7" offer, the navy planned to accept 7000 college juniors and 7000 college seniors on an immediate enlistment which would permit them to finish their college course before being activated for specialized officer training. The quota for the Boston area in this first group was 200 of each class. The plan was an attractive one, and received the whole-hearted endorsement of the Boston College authorities, with the result that on December 29, Father John J. Long, S.J., the dean of the College of Arts and Sciences, reported that his office was deluged with acceptances. In the beginning, official college transcripts of the students' records were not required by the navy, but the regulation was soon changed, and the registrar's office staff was obliged to work evenings in the preparation of as many as sixty multiple transcripts a day.

When the student body returned to class on January 5, 1942, new courses to meet service requirements were made available; these included freshman Mathematics; sophomore Mathematics;

Navigation, and Morse Code, which were arranged for periods that would not conflict with other scheduled classes, thereby permitting their election as "extra courses" by any student in the college.

A few days later, the presidents of Holy Cross and Boston College, Fathers Joseph R. N. Maxwell, S.J., and William J. Murphy, S.J., and the deans of both colleges met with the Jesuit Provincial, Father James H. Dolan, S.J., and the Provincial Prefect of Studies, Father Arthur J. Sheehan, S.J., to discuss the changes in curricula and schedules made necessary by the war. As an outcome of this meeting, an accelerated program affecting the entire college course was approved by the officials of both colleges and went into effect with the opening of the second semester, January 12, 1942.

Early in January, an up-to-date listing of the various opportunities in military life available to Boston College men was issued through the co-operation of the dean's office, and the Placement Bureau, and copies of the document were placed in the hands of all faculty advisers.

On January 14, 1942, a faculty morale committee was formed which, from that time on, provided lectures on such topics as the causes of the war; the Christian ethics of war; the story of democratic achievement; and the elements that have made our country great. In addition to the faculty speakers, a number of students were engaged throughout the spring term in addressing groups in the vicinity of Boston on similar topics.

A noteworthy undertaking sponsored by this combined faculty and student morale committee was the Day of Reflection, held on February 1, 1942, at the college, which was voluntarily attended by over one hundred students. The period began with Mass at ten o'clock in the morning and closed with Benediction of the Blessed Sacrament at 3:45 in the afternoon. The talks were given by Father Francis V. Sullivan, S.J., formerly director of athletics at the college.

On February 16, 1942, 350 of the students registered under

the recently revised draft law which lowered the military age to twenty. The registration of eighteen-year-olds took place after further amendment of the law on June 30, 1942.

Enlistments on a deferred basis in the United States Navy Reserve continued briskly through the spring and into the summer of 1942. The college, co-operating with the government, arranged for a navy indoctrination course to be conducted on the campus for the benefit of the reservists. The lectures were delivered by navy officers attached to the Causeway Street headquarters.

Meanwhile, the army took steps to institute a program similar to the navy's to obtain reserve officer candidates on a deferred basis. On May 18, 1942, the president of Boston College was requested to participate in a program for the preinduction training of students in the Army Enlisted Reserve Corps, and to co-operate in an enlistment campaign for this branch. Father Murphy nominated Father John A. Tobin, S.J., as army faculty adviser, and this selection was approved in Washington. Shortly after this, a quota of 509 students from Boston College was announced and enlistments were begun. The drive was successful, but on July 8, 1942, the officer-candidate recruiting efforts of all branches of the armed services were united into a joint procurement program, and when this went into effect, Father Stephen A. Mulcahy, S.J., dean of the College of Arts and Sciences, was appointed armed forces representative.

The winter semester, which opened November 2, 1942, provided several new courses to meet additional war demands; among these were Mapping, Meteorology, Surveying, and Physics for freshmen.

On November 16, 1942, a spectacular mass induction of forty-seven students into the V-1 and V-7 classes of the navy was held in the auditorium in the presence of college and naval officials. Immediately following this, Father Murphy and his distinguished guests visited the redecorated Undergraduate Commons Room, and there the rector blessed the large honor roll containing the

names of Boston College men in the service.<sup>10</sup> This ceremony signalized the formal opening of both the Undergraduate Commons and the Senior Commons. Later, in honor of Commander John J. Shea, U.S.N., of the Boston College class of 1918, who lost his life when the United States Carrier *Wasp* was sunk by enemy action, a large portrait of the hero was placed in the Undergraduate Room.

On December 5, 1942, enlistments in the reserve were closed, and it was announced that henceforth officer-candidate material would be drawn from the enlisted personnel obtained through the ordinary operation of the draft. About three weeks later, on December 24, all members of the Army Enlisted Reserve Corps were notified that they would be called to active duty on the completion of the semester ending after December 31, 1942. In order that the freshman reservists at Boston College might secure the maximum benefit provided by that directive, the opening of their new term was advanced to December 30.

On December 29, a departure ceremony was held for the twenty-one Arts seniors, and the seven Business College seniors who had been called to active service with the marine corps. Mass for these new soldiers was celebrated by the dean, and each departing student was enrolled in the Miraculous Medal by Father Murphy.

The freshman class entering in February, 1943, was admitted on the basis of a new wartime schedule which was planned to permit a student to finish his entire college course in two years' time, by curtailments already in practice and by the omission of the customary vacation periods. The new curriculum was to stress scientific subjects of immediate value in various branches of the armed services, but would retain a minimal foundation of the cultural subjects considered of high value, either in military or civilian life.

Since the "then-current semester" mentioned in the War

<sup>10</sup> The Undergraduate and Senior Commons Rooms were instituted in the spring of 1941 by Father John J. Long, S.J., dean of the College of Arts and Sciences. They were redecorated under the direction of Father Michael G. Pierce, S.J., dean of freshmen, in the fall of 1942.



Department communication of December concerning activation was scheduled to close on February 28, the 250 students affected by the order unofficially expected a request to report to Fort Devens on March 1. However, after a lengthy period of uncertainty, they received instructions making March 29 the date of their activation. Exempted from this call were freshmen (since their semester was not yet completed); Premedical students; and Physics, Chemistry, and Mathematics majors, whose call was deferred until the end of the spring semester.

The accelerated schedule permitted the seniors in the class of 1943 to finish three months earlier than usual; thus, in the first mid-winter commencement in the institution's history, 247 Arts seniors and fifty Business seniors were graduated at ceremonies held in the Immaculate Conception Church, Harrison Avenue, on Sunday, February 28, 1943.

#### THE ARMY PROPOSES A PROGRAM

In mid-March, the War Department announced a plan known as the "Army Specialized Training Program" which proposed to provide technicians and specialists for the army. Those selected for this program would study, at government expense, at colleges and universities in fields determined largely by their own qualifications. They would be soldiers on active duty, in uniform, under military discipline, and on regular army pay. The curricula varied in length from one to eight twelve-week terms, through which the successful trainee would advance uninterruptedly to the completion of his training, subject, of course, to call for other active duty if the military situation so demanded.

By means of special qualifying tests, held locally at Boston College on April 2, 1943, it was made possible for civilians from seventeen to twenty-two years of age to be designated in advance for special consideration for the Army Specialized Training Program. Such individuals, if successful in the examination, would receive a certificate to be presented after induction or voluntary enlistment and, upon completion of their thirteen

weeks of basic military training, they would be eligible for selection to pursue the specialized training program. To young men approaching the draft age, this program seemed to hold the only opportunity then open by which they might ultimately qualify for a commission. For this reason, over two hundred Boston College students and high school seniors from local schools presented themselves at the Tower Building for the qualifying examinations.

Since the army was to need the facilities of hundreds of colleges throughout the country for this training program, Father Murphy immediately offered to the War Department the staff and physical equipment of Boston College, if the government desired it as a training center. Negotiations were opened in the spring and were continued through the early summer until they were terminated late in June with a series of inspections of the college facilities by military groups, and finally the delivery, on July 5, of the War Department's Letter of Intent. With this official designation of Boston College as one of the institutions selected as a center of training, came the appointment of Father Stephen A. Mulcahy, S.J., as local co-ordinator of the program. On July 7, the newly appointed commandant of the post, Major John R. Canavan, U.S.A., visited the Heights and took lunch with the Jesuit Community.

Under the arrangements determined on, the Jesuit Fathers would vacate St. Mary's Hall and take up residence, in small groups, in O'Connell Hall, the Museum, and in the four dwelling houses off the campus which were owned by the college. A central kitchen and dining room for the faculty would be built in the basement of the Tower Building. St. Mary's Hall, meanwhile, would be re-equipped as a barracks to accommodate over four hundred soldiers.

On Monday, July 12, 1943, the moving of Jesuit faculty's personal effects was begun. All that week and through part of the next, a number of large moving vans were engaged in distributing the contents of St. Mary's Hall among the outlying houses. As soon as the rooms were cleared, the soldiers' two-tier

bunks, plain tables, chairs, and study lamps were brought in, and mess-hall equipment was installed. The majority of the individual living rooms were arranged to accommodate four soldiers, with an occasional larger room providing space for six. The faculty dining room and the faculty recreation room were converted into mess halls, in which the meals were prepared and served by Howard Johnson, Incorporated, a restaurateur approved by the army. Since only about two hundred men could be accommodated in the mess halls at one time, meals were served at successive intervals. The task of installing the furnishings and of maintaining and cleaning the quarters after the army had taken charge was done by civilian workmen hired by the college.

### MARCHING TO CLASS

The soldiers began arriving on July 25, and the influx continued for several days. Among them were natives of thirty-seven states; they represented army posts in every part of the country and were drawn from every branch of the service. The two qualifications which these young men had in common were intelligence above the average, and a record which indicated that they could profit by academic instruction.

On the 27 of July, the first general assembly of "Army Specialized Training Unit Number 1189" was called by Major Canavan at which the soldiers were welcomed by the college authorities and their new duties explained to them. The first task confronting them was to be interviewed by the members of the college's four civilian boards, which would classify them for homogeneous grouping, and assign them to the proper "term" of work. This processing of the men was carried on until the opening of classes on August 9. In the meantime, refresher courses in the subjects to be studied by the soldiers were opened as a voluntary service of the Boston College faculty to enable the men who had been away from books and classrooms for some time to take up their classwork without a feeling of disadvantage.

Although the original quota designated for Boston College was 425 soldiers, 432 were present for the opening of classes. Of these, 132 were in the Language and Foreign Area group, which studied conversational language, geography, and customs of certain countries; and 300 in Basic Engineering, which stressed the study of mathematics. This total was the highest ever reached by the program during its stay at the Heights; monthly examinations, and the attendant dropping of students who failed caused the numbers to diminish regularly; some replacements were received, but their number never equalled those "separated" from the course.

The first 12-week term for the Army Specialized Training Unit was finished on October 30, and the soldiers were granted a one-week furlough before commencing the work of the next semester. During November, the unit was visited by Colonel Morton Smith, military director of the program for the First Corps Area, General Perry Miles, commander of the First Corps Area, and Dr. Henry W. Holmes, civilian educational co-ordinator of the program.

As Christmas approached, letters were sent by the college authorities to the parents of all the student soldiers, which, besides the conventional greetings, assured those families which could not enjoy the company of their soldier on Christmas because of great distance, that everything would be done to make the soldier's holiday season a happy one. Entertainments were provided on week ends at intervals during the winter, and a number of special awards for proficiency in studies took the form of evening liberties which would permit the fortunate soldier to visit friends or attend theaters in Boston.

#### THE TERMINATION OF THE ARMY PROGRAM

On the 7 of February, 1944, twenty-two men were called from the Language and Foreign Area group to active duty, presumably in Italy. This left only 97 men in that section, and 206 in Basic Engineering.

Eleven days later, the faculty, military staff, and student



body were astounded to learn unofficially by radio broadcast that the Army Specialized Training Program was to be terminated by April 1. Army officials in Boston had not been informed of this intention and were no less bewildered than the college personnel. The situation remained indefinite until March 7, at which time those colleges which were finishing a third term of the program were advised that their "cycle" was canceled. Even then, no information was forthcoming concerning institutions, like Boston College, which belonged to "Cycle II."

On March 13, however, official notice was received suspending immediately classes in Basic Engineering, and on March 16, a departure ceremony was held for this group at which addresses of farewell and Godspeed were delivered by Father Murphy, Father Mulcahy, and Major Canavan. On March 17, the last of the "Engineers" left, and on the same day the college was notified of the termination of the Language and Foreign Area program. Classes were suspended at once, and on the following day, the soldiers of that branch were given a three-day leave. The Foreign Area men were moved out on March 22 and, with the exception of a detail of four soldiers left to police the building, the army's stay at University Heights was at an end.

The sudden cancellation of the program and the transfer of the men into infantry regiments was not understood by the general public at the time, nor, for reasons of security, could army officials have published the reasons. Later, however, it became evident that all available man power was urgently needed to prepare for the "D-Day" invasion of the Continent in June, and that the sources, including the draft, which had been relied on to supply sufficient infantry troops, had not satisfied the need. High military authorities felt that in such a situation, the engagement of hundreds of thousands of young, trained troops in work from which benefit could be anticipated only on a long-term basis could not be justified. Hence, with reluctance, they terminated the promising Army Training Program within months of its inception.

The contract which the army had signed with the Boston

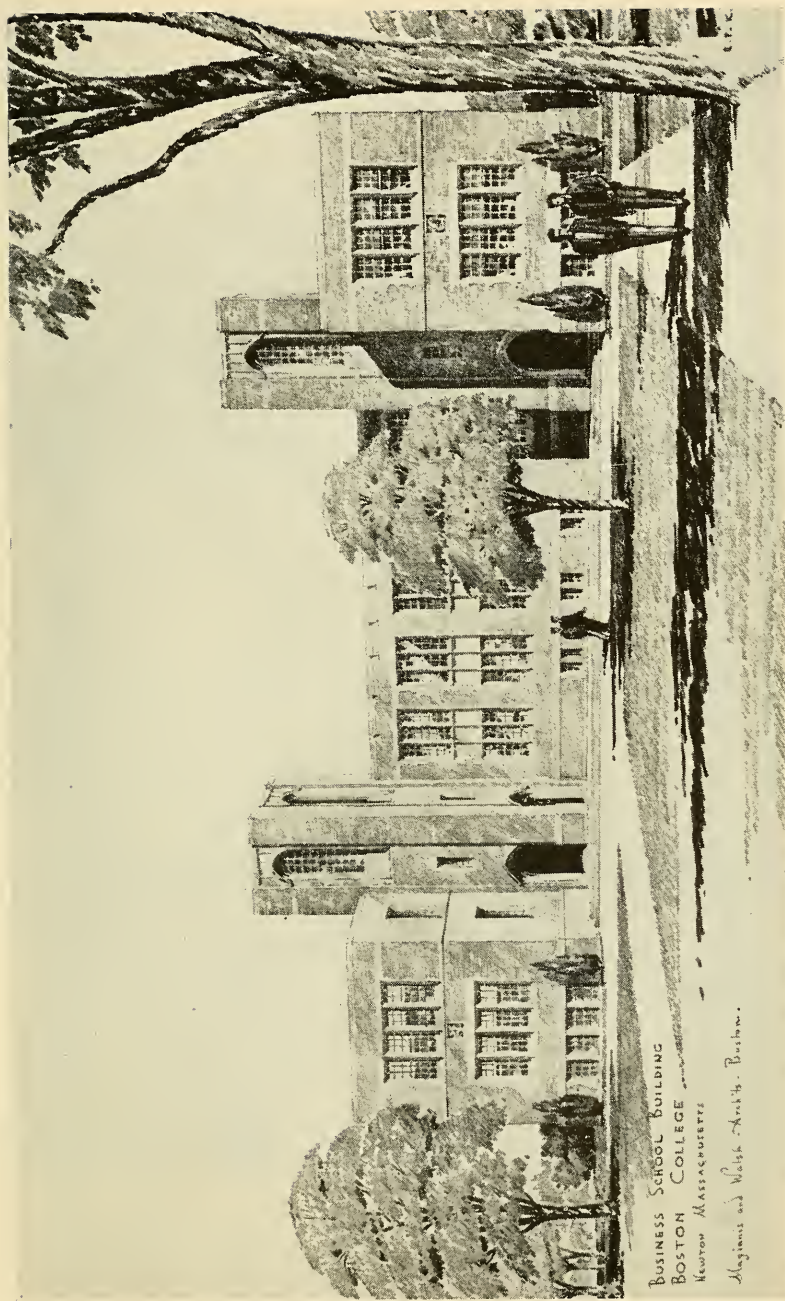
College authorities ran until June 30, 1944, and the rental for facilities was paid accordingly. One result of this arrangement was that St. Mary's Hall remained vacant until summer before being repainted and reoccupied by the Jesuit community.

### SHALLOW WATER

Meanwhile, the civilian students continued to feel the effects of the war in many ways. In June, 1943, the sophomore and junior members of the Naval and Marine Reserves were notified that they would be called to active duty on July 1, and freshman members would be summoned at the end of the semester; army reservists who had not been previously called (Premedical, Engineering, and Science majors) were also to report for duty on July 1, making a grand total of some 381 Boston College men affected.

An emergency summer schedule was drawn up for seniors to provide them with forty-five hours of each philosophy course, and thirty hours of religion, in the period from June 28 to July 31, to make sure that they would have had the main portion of their senior matter even if they were called out before graduation in November. In September, the wisdom of this plan was demonstrated when fourteen senior marine reservists, and forty V-7 naval reservists were activated, in addition to fifteen sophomore army reservists.

On November 28, commencement exercises were held at which seventy-three graduated, of whom nineteen V-7 Seniors were ordered to report immediately after graduation. The problems which confronted the college administration with regard to the civilian student body can be exemplified by an examination of the records for the period following the civilian registration of February 8, 1944. On that day, the Arts and Science course had an enrollment of 306; less than three weeks later, that figure had dropped to 266, and on April 27, it was down to 236 — a loss of seventy students in a little over two months.



The architect's rendering of the new Business School





The Lawrence farmhouse which stood where the college buildings now stand



The site of Boston College about 1870. The farm land was owned by Amos A. Lawrence, father of the Episcopal bishop of Boston, William Lawrence



## WAR FUND AND ADJUSTMENTS

Every executive recognizes that in the operation of a college there is a threshold or minimum level below which expenses cannot be lowered and have the institution function. When it became evident at Boston College that tuition fees from a greatly reduced student body could no longer meet that minimum level, the trustees decided early in January, 1944, to inaugurate a Boston College War Fund Drive among the alumni, friends of the college, and businessmen of New England, which would enable the college to continue, without abandoning any of its services, through the straitened period of the war. A number of prominent business and professional men volunteered to act as a committee, under Jeremiah Mahoney as chairman, to secure a fund of \$250,000. His Eminence, Cardinal O'Connell, began the drive on January 25 with a donation of \$5,000, and the appeal progressed so well that the committee was able to announce on September 18 that the goal had been achieved. Although this terminated the formal aspect of the drive, contributions continued to be received at the college during the next two months until the amount reached \$277,000.

On April 22, 1944, Boston College's most distinguished alumnus, William Cardinal O'Connell, died in his 85th year, and the college shared in the grief and sense of loss experienced by the entire community. After the death of the Cardinal, another son of Boston College, the Most Reverend Richard J. Cushing, D.D., Coadjutor Bishop of Boston, was elected administrator of the archdiocese and the universal satisfaction which was felt at this announcement was increased when, on September 28, 1944, he was named to be the next Archbishop of Boston. His solemn installation took place at the Cathedral of the Holy Cross on November 8, 1944, in the presence of Archbishop Amleto Giovanni Cicognani, Apostolic Delegate to the United States.

Although the new Archbishop did not graduate from Boston College, he entered the college from Boston College High School in September, 1913, as a member of the first freshman group to

attend class at the Heights, and remained until the end of his sophomore year, when he entered St. John's Ecclesiastical Seminary in Brighton, Massachusetts, to commence his studies for the priesthood. He was ordained on May 26, 1921, and after a long and meritorious service as archdiocesan director of the Society for the Propagation of the Faith, he was consecrated Titular Bishop of Mela on June 28, 1939, becoming auxiliary to the Cardinal Archbishop of Boston.

The opening of the fall term at the college on August 21, 1944, coincided with the return of the faculty to St. Mary's Hall. The elder members of the Jesuit community had found the long walks several times a day between their temporary residence and the college buildings a trying experience, and were grateful when circumstances permitted them to resume living once more in St. Mary's Hall where dining and chapel facilities were centralized, and where classrooms were within a few steps.

On September 8, an unprecedented innovation took place on the Heights, when 168 Boston College High School seniors took up temporary quarters in one section of the Tower Building. This transfer was caused by a high school enrollment which exceeded accommodations at James Street, and obliged the high school authorities to make some immediate arrangement elsewhere. Since the military call for men of college age had left many of the classrooms at the Heights unused, Father Murphy proffered the high school the loan of the needed classroom space for the scholastic year 1944-1945. The high school students were under the direction of their own prefect of studies, Father Joseph E. McGrady, S.J., and were taught by two experienced high school teachers, aided by several of the college instructors whose schedules permitted the additional work. One side of the Tower Building, on the second and third floors, was assigned to the high school classes, and their time schedule was so arranged that there was no conflict with the college students in the use of recreational or lunchroom facilities. The occupancy terminated in June, 1945.

## PROGRAMS FOR VETERANS

An aspect of educational service which received marked attention during 1944, and was destined to become one of the most important functions of the college during the period of readjustment was the guidance and education of war veterans. As early as March 20, 1944, a meeting of departmental directors was held at Boston College to investigate the educational needs of returned veterans, and to see what provision for these men could be made at Boston College. On March 31, Frederick Shea of the Veteran's Administration in Boston visited Father Murphy to discuss the possibilities of special educational courses for the veterans. Some ex-soldiers had already returned to Boston College under government provision, but their numbers as yet did not justify special classes.

With the opening of the fall term in 1944, however, Father Michael G. Pierce, S.J., dean of freshmen in the College of Arts and Sciences, proposed a special program of prematriculation courses which was designed to review rapidly the matter prerequisite to freshman year. In this manner, the returning soldier might be equipped with a refreshed knowledge of the studies in which he would be forced to compete, during his regular college course, with the younger civilian student who had never been away from his academic surroundings, or, in case some of the soldier's high school credits were lacking, to make up the deficiency. The proposal received the sanction of Father Murphy and the enthusiastic approval of the officials of the Veterans' Administration. Nine veterans elected to follow this course for the semester which opened in September, 1944, with the number rising for each session, until 160 were registered for the final course in June, 1946. The courses offered were in mathematics, history, English, religion, and Latin, and required about four months for completion. Publication of the plan drew the interested attention of educators at other institutions, and apparently resulted in similar programs being introduced elsewhere.

On November 22, 1944, a memorial Mass for the 75 war dead

of the college was celebrated in the presence of the heroes' relatives and the entire student body. The impressive ceremony was repeated again a year later, on November 21, 1945, at which time the number of dead had risen to 134. A Boston College Memorial Certificate, bearing the name of the deceased serviceman, and pledging the prayerful remembrance of the faculty and students of the college, had been forwarded to each bereaved family by Father Michael G. Pierce, S.J., dean of freshmen. This certificate was of similar design to the one sent by Father Pierce to the family of every student and alumnus upon his entry into the service.

The veterans returning to the Heights found a full-time guidance clinic available to them. This facility, in operation since 1943, was conducted by Father James F. Moynihan, S.J., who employed it for a time as an adjunct to the Army Specialized Training Program at the college. Father Moynihan and Father David R. Dunigan, S.J., were appointed senior consultant appraisers on the staff of the Veterans' Administration Guidance Center at Harvard University shortly after that institution was organized by the government with the co-operation of the colleges and universities of the Greater Boston area on February 17, 1945.

In the spring of 1945, the general enrollment at the college for all departments began an increase which soon passed the 460 mark, the highest it had been since the main body of reservists were withdrawn two years previously.

#### DISTINCTIONS AND CHANGES

The last year of the war witnessed the raising of two more alumni of Boston College to the episcopacy. The Most Reverend Edward F. Ryan, D.D., Boston College class of 1901, was consecrated Bishop of Burlington, Vermont, on January 3, and the Most Reverend Louis F. Kelleher, D.D., of the class of 1910, was consecrated Titular Bishop of Thenae, and Auxiliary Bishop of Boston on June 8, 1945. The college paid respect to its distinguished sons by special convocations called on January 29, in



honor of Archbishop Cushing and Bishop Ryan, and on October 18 in honor of Bishop Kelleher. The Archbishop was already the recipient of an honorary degree from Boston College (1939), hence was presented on this occasion with an illuminated scroll bearing a spiritual bouquet from the faculty and students; the degree of doctor of letters was conferred upon Bishop Ryan, and that of doctor of laws upon Bishop Kelleher.

In the summer of 1945 special arrangements were made by the trustees of Boston College to bestow the honorary degree of doctor of naval science upon Vice-Admiral George D. Murray, U.S.N., commander of the air forces of the Pacific fleet. The degree was conferred *in absentia* June 13, during the usual commencement exercises held on the campus, then, on July 1, half a world away, Bishop James J. Sweeney of Honolulu read the citation and presented the degree to the Vice-Admiral at a ceremony following a pontifical field mass which was attended by thousands at the Naval Air Station, Honolulu, Hawaii. The details of the occasion were administered by a large number of Boston College alumni who were serving in the navy in that area.

In the summer of 1945, Father Edward J. Keating, S.J., dean of Boston College Intown, announced that a course leading to the degree of bachelor of science in Business Administration with a major in Marketing would be offered at the Intown Division beginning in September of that year. This course was distinct from a similar series of courses offered at the College of Business Administration on the Heights, and required six years of evening attendance to complete.

Another innovation scheduled by the college at that time was an Institute of Adult Education at the Intown Center, 126 Newbury Street, Boston, to be opened in September, 1945, under the direction of Father James L. Burke, S.J. Three sessions a year were formed during the fall, winter, and spring seasons, each offering a choice of six or more lecture-discussion courses in the fields of Religion, Philosophy, Literature, and Public Affairs. No academic requirements were established for these programs, nor was academic credit given.

The official announcement of these new undertakings constituted the final major act in Father Murphy's term as president. On August 19, only five days after the abrupt end of the war with Japan, Father Murphy's six-year tenure of office was automatically terminated according to Jesuit custom, and the problem of finding answers to the many questions connected with the college's postwar readjustment devolved on his successor, the Reverend William Lane Keleher, S.J., twentieth president of Boston College.

Father Keleher was born January 27, 1906, in Woburn, Massachusetts. After attending Boston College High School, he graduated from Holy Cross College in the class of 1926, and on September 7 of the same year entered the Society of Jesus at Shadowbrook, Lenox, Massachusetts. Upon the completion of the usual course of studies there and at Weston College, he was appointed a teaching fellow in chemistry at Holy Cross College in 1932, and received his master's degree in chemistry from that institution the following June. He returned to Weston for his theological studies in 1934, and was ordained a priest in June, 1937, by the Most Reverend Thomas A. Emmett, S.J., D.D., Vicar Apostolic of Jamaica. At the termination of his theological studies, he was appointed assistant to the Provincial of the New England Province of the Society of Jesus in 1939, and served in that capacity for three years. In 1942 he was named to the important post of master of novices at the Jesuit Novitiate, Shadowbrook, Lenox, Massachusetts, where he remained until he was called to take over the direction of Boston College.

The new president was pleased and rather surprised when the first registration of his regime, in September, 1945, resulted in an enrollment of 225 Arts and Sciences freshmen; 50 Business freshmen, and almost 60 in the Veterans' Matriculation Course, which brought the total of undergraduates on the campus to some 650. With these indications of unexpectedly prompt recovery from war conditions in evidence, Father Keleher at once dedicated himself to the methodical preparation for a period

which even the most conservative friends of the college foresaw as one of extraordinary expansion.

A building fund drive among the alumni and friends of the college was inaugurated in the spring of 1946 under the direction of Father Francis V. Sullivan, S.J. The Most Reverend Richard J. Cushing, D.D., Archbishop of Boston, a loyal alumnus of the college, led the list of donors with a gift of \$50,000. Although the drive was not fully "public," over \$300,000 was realized in donations and pledges before the turn of the new year. The immediate goal of the drive was the erection of a building for the rapidly growing College of Business Administration, and, also, a permanent gymnasium which would provide a recreational center for the enlarged student body during inclement weather, and a practice arena for winter sports.

While these long-term plans were being laid, temporary arrangements were being made to take care of the record-breaking numbers of students which were applying for admission to the college during the early months of 1946. Since many of these qualified applicants were veterans from distant points who, because of the postwar housing shortage, were unable to secure boarding accommodations in Boston or Newton, the college authorities felt obliged to depart from the institution's day-school policy, and to provide these men with dormitory facilities of some nature as soon as the critical shortage of building materials would permit. Fortunately, in the spring of 1946, the government declared a number of surplus barracks and other buildings from discontinued military posts available to educational institutions serving student veterans, and the college was able to secure through the Federal Public Housing Authority three two-story wooden dormitory buildings which were erected on Freshman Field, where the college was building a temporary one-story, wooden structure, during the summer of 1946.

To provide dining facilities for the 131 boarding students housed in the new quarters, an attractive dining room and a modern, completely equipped kitchen and a bakery were installed in the basement of the Tower Building. At the same time,

the students' cafeterias in the Tower Building and in O'Connell Hall were enlarged and re-equipped to serve larger numbers of non-boarders during the busy hours of the day.

At the close of a four-month summer session in 1946, the unique "Veterans' Matriculation Course," which had prepared five groups of applicants for freshman class, was discontinued. It was felt by the college authorities that the purpose of the course had been accomplished, and it would not be needed for the future since a number of special institutions were now open in the Boston area to provide the veterans with this type of assistance. The decision to terminate the course was hastened by the pressure for room for the increasing freshman and upper classes, particularly since the numbers in the matriculation course itself had grown from nine in the first session to 160 in the final one.

During the summer, Father Michael G. Pierce, S.J., was transferred from his post as freshman dean to a special assignment as assistant to the president, where, among other duties, he made arrangements with the various government agencies for the purchase of surplus war materials. He was successful in obtaining a quantity of much-needed school and laboratory equipment which enabled the college to receive additional classes of incoming veterans. He also acquired from the government a large temporary recreation building which was transported and re-erected next to the other war buildings on Freshman Field during the winter of 1946-1947. This latest addition furnished four floors for use as offices in the front elevation, and in the two-story main section, an auditorium large enough to accommodate three basketball courts, or a seated audience of 1600 persons. Half of the lower floor under the gymnasium was occupied by a cafeteria, with the remaining area divided into five small laboratories.

In September, 1946, the library was enriched by the presentation of the John T. Hughes collection of books and documents pertaining to Ireland, made in memory of the late Mr. Hughes



by his sons, Thomas J. Hughes of Boston, and Edward F. Hughes of New York.

Later that fall, at a special convocation of the faculty and students, the honorary degree of doctor of laws was conferred upon the Most Reverend Gerald Shaughnessy, S.M., S.T.D., Bishop of Seattle, an alumnus of the class of 1909.

A series of educational broadcasts was commenced by members of the college staff on November 24, 1946, over Station WBMS in Boston. Among the programs were "Faculty Panels," on which questions of the day were discussed; lectures by faculty members, and student-activity periods. Beginning in February of the following year (1947), the college participated in the work of the Lowell Institute Cooperative Broadcasting Council, through which the universities of Greater Boston and the Lowell Institute sought, on an extensive scale, to promote education by radio.

Meanwhile, the Institute of Adult Education, under a new director, Father John W. Ryan, S.J., for the 1946-1947 season, drew capacity enrollments for many of the courses offered, and inaugurated a ceremony of honor for persons making a distinguished contribution to the community well-being. The first "Annual Citation" was conferred upon Elliot Norton, the Boston drama critic, on January 7, 1947.

Another innovation was the annual Candlemas Lectures on Christian Literature at Boston College, the first of which was delivered by the Reverend Alexander J. Denomy, C.S.B., of the Pontifical Institute of Medieval Studies, Toronto, on February 2, 1947, in the library auditorium. It is the purpose of these lectures to stimulate interest and scholarly research in the field of Christian letters.

The formal opening of a new university division took place in the same month. This was the Boston College School of Nursing, of which Mary A. Maher, B.S., R.N., was named dean, and Father Anthony G. Carroll, S.J., regent. Quarters were opened at Boston College Intown on Newbury Street, and courses lead-

ing to the Bachelor of Nursing, and Bachelor of Nursing Education were offered.

The Dramatic Arts Course which had been offered during summer sessions for two seasons before the war, was reorganized and enlarged into the School of Dramatic and Expressional Arts by Father John L. Bonn, S.J., in the summer of 1947. This new school provided standard dramatic training with stage facilities in the new recreation hall, but in addition offered related concentrations in Literature and Criticism; Debate and Panel Discussion, and Corporate Religious Expression.

The registration for the College of Arts and Sciences reached an all-time high of 2450 in February, 1947, and the enrollment at the College of Business Administration rose to a record 815. In the same year, the Law School, the Intown Division, and the Graduate School each had student bodies of 500, and the School of Social Work had enrolled 111. These figures yielded a total of 4915 regular students, not including those in summer sessions, nor the 266 Jesuit students at the Lenox and Weston branches.

Since 800 new undergraduate students were scheduled for admission in September (1947), and sufficient space was not available, the college authorities devoted considerable time during the winter and early spring on plans to meet the situation. The college had purchased the Elizabethan residence at 74 Commonwealth Avenue adjoining the Philomatheia Club on March 2, but after extensive investigation it was decided that the size and poor condition of the property made it unsuitable for immediate conversion to school use. Meanwhile, negotiations had been under way to secure from the government another surplus war building, and these efforts were finally successful. The large, two-story, wooden structure, containing twelve sizeable rooms, was dismantled, moved and re-erected at college expense on the Beacon Street end of the property during the summer, and was ready for occupancy in September.

Work on the project had hardly commenced, however, when, on June 2, other contractors moved apparatus into the area directly behind the Tower Building, and without even the for-

mality of a ground-breaking ceremony began excavations for the new College of Business Administration Building — the first permanent structure to be added to the campus in twenty years.

The building was planned by Maginnis and Walsh, the Boston architects, in a simplified English collegian gothic style to harmonize with the other structures in the group. Because of the sharp slope of the hill where it was to be located, it was designed to rise only two stories in the front (i.e., on the Tower Building side), but four stories in the rear, providing space for eighteen classrooms and numerous offices.

The initial work proceeded rapidly, since little blasting was found necessary, and the subterranean Lawrence Brook, which flowed under the upper corner of the football field and across the site of the new building was easily diverted. Delivery from the contractors was scheduled for September, 1948.

The continuous task of providing adequate physical space for the growing institution was Father Keleher's most pressing problem at this period. When more funds would be available and conditions would permit, other buildings would have to be built and larger staffs assembled if the college were to meet the demands being made upon it. But there was something familiar in this constantly recurring pattern of difficulties to be surmounted. It is true that some elements had changed with the passing decades, but many were old. Success was now posing as many problems as opposition and poverty had in the early years of the institution's life, and the burdens which rested on Father Keleher were, in essence, kindred to those which bore down the shoulders of John McElroy when he returned from the wars of a century before to found a college in Boston.

## CHAPTER XXV

### *THE YEARS BEYOND*

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AN EFFORT has been made throughout this history to present the facts as objectively as possible, without attempting to establish preconceived verdicts or to glorify individuals. From the evidence offered, the reader may form his own conclusions. He will very properly judge, for example, that Boston College is not a large institution when compared with many of its sister universities; the greatest prewar enrollment it ever enjoyed was 2654 for the year 1938-1939.<sup>1</sup> He will rightly observe that the college is not wealthy; with no foundation funds, it is obliged to depend exclusively upon tuition fees to meet operating expenses. He may, with reason, decide it is not famous.

But the reader will realize that Boston College, apart from, or in spite of these considerations, has already achieved, to a degree never envisioned by Father McElroy or Father Fulton, the fulfillment of many of its original high purposes.

It was an institution created in a period of bigotry and intolerance to aid in dispelling prejudices; today it exists in a Boston which grants all men, irrespective of creed, real equality. It seems undeniable that Boston College's presentation of the Catholic position, both in theory, through the spoken and printed word, and in practice, through the living example of its graduates, has contributed significantly to that desirable change.

The Bishop who invited the Jesuits to establish Boston College,

<sup>1</sup> (Boston College) "Litterae Annuae, 1936-1938," under date Sept. 1938, president's office, Boston College.



and the Jesuit superiors who made sacrifices over long periods to guarantee the permanence of that foundation, obviously included among their purposes the intention that the new school would be a source of candidates for the priesthood and the religious state, so that the faithful in this area might never lack the sacraments or proper instruction in their religion. In the eighty-three years of the institution's existence, it has sent hundreds of future priests to the seminary, of whom thirteen have been raised to the episcopacy,<sup>2</sup> and one to the cardinalate.

The Irish and German immigrants in mid-nineteenth century Boston, deprived by circumstances of almost all share in the civic life about them, but with a yearning that their children and their children's children might take their place with their fellow citizens in the democratic administration of their own country, contributed beyond their means to the founding and support of a college which would accept their youth and prepare them for positions of trust and responsibility in the great organization that is a state or city. Boston College has kept faith with these strong hearts. Governors, mayors, legislators, judges, public officials have come from the number of its alumni to justify the hopes that were born so long ago.

Catholic physicians were needed in Boston who could add to the worthy phrases of Hippocrates the wider implications of Christian ethics. Scientists were needed who could measure matter skillfully, but who, with equal logic, could recognize values beyond the reach of their instruments. There was demand in Boston for teachers who could light inspiration in young hearts, and who could direct young eyes to the horizon. Boston College has been supplying these leaders in growing numbers for almost a century.

When the grim call came in 1917, and again in 1941, for young men to protect their country, the sons of Boston College responded promptly. Over five hundred of their number participated in World War I, and in World War II the record was 5052 in the service, of whom 155 were killed. In the same conflict

<sup>2</sup> Cf. Appendix E.

Boston College men won 560 decorations and 40 citations.<sup>3</sup> To this register must be added the 17 members of the Jesuit faculty and the 123 other priests, graduates of Boston College, who served in the armed forces as chaplains.

### UNFINISHED BUSINESS

The present has fulfilled the promises of the past; but what is to be said of the future? Boston College is now a university, and that status brings with it serious obligations as well as honors. The Catholic laity of the archdiocese regard it as a watchtower in the intellectual field; if that is so, a constant duty falls on the college staff to make sure that the tower does not become an ivy-covered retreat from reality. The college cannot be passive; it cannot be a negative entity, satisfied merely to criticize error. It must assume the aggressive role of the truth seeker; the patient role of the experimenter; the daring role of the pioneer.

With the restoration of peace, the physical facilities of the college are once more inadequate. There is urgent necessity to build. The College of Business Administration, it is true, will soon be housed in a permanent building on the main campus; but the Arts College requires another classroom building; a gymnasium is a longfelt want which was emphasized by war conditions; and lastly, a large chapel to accommodate a significant portion of the student body merits high priority in any campus-building plans.

There are other alterations due, however, which are no less important and which do not depend upon the generosity of friends. These are changes which seem destined to affect the *attitudes* of curriculum makers. The word "attitudes" is stressed, because the mere introduction of a course here or there, or the shortening or lengthening of one period within a week will not satisfy the demands of a trend which is apparently already solidly under way. That trend is toward creating an education

<sup>3</sup> Figures corrected to Jan. 1, 1947, as supplied by the Boston College Alumni Office. A list of the war dead will be found in Appendix F.

adequate to cope with a world basically widened and made more complicated by the natural sciences. Cultural values of certain basic subjects will, of course, remain, but it is becoming day by day more difficult to defend the old aim which professedly "educated for living" and disregarded the education necessary to make a living.

In this connection, the institution of Business courses at Boston College, the increasing importance accorded the physical sciences, and the revision of the approach to modern literature are praiseworthy because they are signs, not of the abandonment of the classics which pertain to the fundamental structure of the Jesuit course, and have a proved value which would make their loss irreparable, but rather signs of a healthy, widening growth from the same rugged roots.

In conclusion, it would seem that one lesson to be derived from reflection upon the history of Boston College would be that no step in the progress of the college was a "safe" step; each one involved risk; each one demanded courage on the part of those who accomplished it; each one required sacrifice to bring it to successful completion. Those brave, unspectacular deeds live on in their effects, and the mere recital of them on the printed page still has the power to stir the hearts of those who follow with a challenge to equal them with present daring.





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## APPENDIX A

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### TEXTBOOKS PRESCRIBED AT BOSTON COLLEGE FOR THE YEAR 1867-1868<sup>1</sup>

#### *2nd Rud. —*

Catechism of the Diocese  
Kerney's Scripture History  
Hillard's Sixth Reader  
Weld and Quackenbos' English Grammar  
Mitchell's Geography and Atlas  
Worcester's Pronouncing Speller  
Some Dictionary — Worcester's Comprehensive preferred  
Payson, Scribner and Dunton's Penmanship  
Harkness' Introductory Latin Book

#### *1st Rud. —*

Catechism, Scripture History, Reader, English Grammar,  
Geography and Atlas, and Penmanship, Worcester Pro-  
nouncing Speller, as above  
Harkness' Latin Grammar  
Harkness' Latin Reader  
Harkness' 1st Greek Book  
Andrew's Latin Exercises

#### *3rd Hum. —*

Catechism of Perseverance  
History of Rome, Goodrich  
Reader, English Grammar, Geography and Atlas, Latin Gram-  
mar, and Latin Exercises as above

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<sup>1</sup> From the list, handwritten by Father Robert Fulton, S.J., in the "College Register" (manuscript volume in the Boston College Archives). Father Fulton's abbreviations not followed.

Arnold's Nepos  
Phaedrus  
Sophocle's French Grammar  
Harkness continued  
Latin Dictionary — Leverett's preferred

*2nd Hum. —*

History of Greece, Goodrich  
Catechism, Reader, English Grammar, Geography and Atlas,  
Latin Grammar, Greek Grammar, Latin Exercises, Graeca  
Minora, as above [sic]  
Andrew's Ovid  
Andrew's Caesar

*1st Hum. —*

History U. S., Goodrich  
Catechism, Reader, Latin Grammar, Greek Grammar, Latin  
Exercises, as above?  
Mitchell's Ancient Geography  
Cassery's Prosody  
Xallust. Andrew's?  
Cicero de Senectute, Anthon's Virgil  
Xenophon's Anabasis, Anthon  
Homer (Anthon's)

Arithmetic —

Greenleaf's National

Algebra —

Davies' Bourdon's Algebra

Geometry —

Davies' Legendre's Geometry

3rd Class of French —

Fasquelle's Grammar



## APPENDIX B

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### PROGRAM FOR THE FIRST EXHIBITION AT BOSTON COLLEGE<sup>1</sup>

EXAMINATION AND EXHIBITION

OF

BOSTON COLLEGE

THURSDAY, JUNE 29, 1865

Music

Examination

The matter assigned for the various classes is as follows:

For the third class of Humanities, Nepos, Phaedrus, Graeca Minora, Latin and Greek Grammars.

For the first division of Rudiments, Viri Romae, Latin and Greek Grammars.

For the second division of Rudiments, Geography, Latin Grammar.

For the third division of Rudiments, Geography, Spelling.

Music

Declamation

The School-Boy  
Coriolanus  
Hildebrand  
Music  
Duties of Patriotism

Thos. J. Ford  
Francis Norris  
Vincent Laforme  
Frank McAvoy  
George W. Lennon

Music

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<sup>1</sup> Preserved in the Georgetown University Archives, Washington, D. C.

FRIDAY, JUNE 30

*Joseph and His Brethren*

A Sacred Drama  
in Two Acts

DRAMATIS PERSONAE

Joseph	H. R. O'Donnell
Asenethes	W. J. Cain
Hersicles	D. McAvoy
Thanetes	V. Laforme
Araxes	F. McGinley
Judah	F. J. McAvoy
Simeon	J. Barron
Benjamin	T. J. Devenny
Levi	F. W. Norris
Zabulon and others	A. J. Maher, &c.

Music

Distribution of Premiums

Music

The Exercises will begin at half-past seven, on both evenings.  
Entrance from James Street, between Washington Street, and  
Harrison Avenue.

## APPENDIX C

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### THE OFFICERS OF THE BOSTON COLLEGE ALUMNI ASSOCIATION FROM 1886 to 1890

1886-1887. The first year of the Association's existence, the only known officers were:

Edward A. McLaughlin, '71, president;  
Reverend Thomas I. Coghlan, '78, first vice-president.<sup>1</sup>

1887-1888. At the second annual dinner at the Hotel Vendome (June 27, 1887), the following were elected:

Dr. William A. Dunn, '77, president;  
Reverend James F. Talbot, '78, first vice-president;  
Reverend William F. Powers, '81, second vice-president;  
James B. McHugh, '81, secretary;  
Dr. William G. McDonald, '77, treasurer;  
Francis J. Barnes, '84, historian.<sup>2</sup>

1888-1889. At the third annual dinner at Young's Hotel (July 2, 1888), the following were elected:

Dr. William A. Dunn, '77, president;  
Reverend James F. Talbot, '78, first vice-president;  
Reverend William F. Powers, '81, second vice-president;  
James B. McHugh, '81, secretary;  
James E. Hayes, historian.

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<sup>1</sup> *The Boston Daily Globe*, June 29, 1886.

<sup>2</sup> *The Stylus*, 5 (June-July, 1887): 84-85.

Executive Committee: Rev. John Broderick, '77;  
Rev. James F. Talbot, '78; James A. Monahan,  
'79; E. F. Burns, '80; Rev. W. H. O'Connell, '81;  
Dr. T. J. Ball, '82; Rev. T. J. Mahoney, '83; James  
F. Aylward, '84; John B. Curtis, '87; T. J. Daly,  
'88.<sup>3</sup>

1889-1890. At the fourth annual dinner at Young's Hotel (July 1, 1889), the following were elected:

Reverend T. I. Coghlan, '78, president;  
E. J. Flynn, '81, first vice-president;  
Dr. Francis J. Barnes, '84, second vice-president;  
James B. McHugh, '81, secretary;  
Dr. W. G. McDonald, '77, treasurer;  
Hugh J. Molloy, '83, historian.<sup>4</sup>

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<sup>3</sup> *The Boston Daily Globe*, July 3, 1888.

<sup>4</sup> *The Boston Morning Journal*, July 2, 1889. The officers for the years from 1890 on are given in the *Boston College Catalogue*.



## APPENDIX D

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### PRESIDENTS OF BOSTON COLLEGE

1. Rev. John Bapst, S.J.	July 10, 1863 — August 27, 1869
2. Rev. Robert W. Brady, S.J.	August 27, 1869 — August 2, 1870
3. Rev. Robert Fulton, S.J.	August 2, 1870 — January 11, 1880
4. Rev. Jeremiah O'Connor, S.J.	January 11, 1880 — July 31, 1884
5. Rev. Edward V. Boursaud, S.J.	July 31, 1884 — August 5, 1887
6. Rev. Thomas H. Stack, S.J.	August 5, 1887 — August 30, 1887
7. Rev. Nicholas Russo, S.J.	September 1, 1887 — July 4, 1888
8. Rev. Robert Fulton, S.J.	July 4, 1888 — January 9, 1891
9. Rev. Edward I. Devitt, S.J.	January 9, 1891 — July 16, 1894
10. Rev. Timothy Brosnahan, S.J.	July 16, 1894 — June 30, 1898
11. Rev. W. J. Read Mullan, S.J.	June 30, 1898 — July 30, 1903
12. Rev. William F. Gannon, S.J.	July 30, 1903 — January 6, 1907
13. Rev. Thomas I. Gasson, S.J.	January 6, 1907 — January 11, 1914
14. Rev. Charles W. Lyons, S.J.	January 11, 1914 — July 20, 1919
15. Rev. William Devlin, S.J.	July 20, 1919 — August 23, 1925
16. Rev. James H. Dolan, S.J.	August 23, 1925 — January 1, 1932
17. Rev. Louis J. Gallagher, S.J.	January 1, 1932 — July 1, 1937
18. Rev. William J. McGarry, S.J.	July 1, 1937 — August 15, 1939
19. Rev. William J. Murphy, S.J.	August 15, 1939 — August 19, 1945
20. Rev. William L. Keleher, S.J.	August 19, 1945 —

## APPENDIX E

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### MEMBERS OF THE HIERARCHY WHO ATTENDED BOSTON COLLEGE

- His Eminence, William Cardinal O'Connell, Archbishop of Boston, 1907-1944. Class of 1881.
- Most Reverend Richard J. Cushing, D.D., Archbishop of Boston, 1944 to date. Attended Boston College 1913-1915.
- Most Reverend Joseph G. Anderson, D.D., Titular Bishop of Myrina and Auxiliary Bishop of Boston, 1909-1927. Class of 1887.
- Most Reverend John B. Delaney, D.D., Bishop of Manchester, New Hampshire, 1904-1906. Class of 1887.
- Most Reverend Joseph N. Dinand, S.J., D.D., Titular Bishop of Selinus, and Vicar Apostolic of Jamaica, 1927-1930. Class of 1891.
- Most Reverend Thomas A. Emmett, S.J., D.D., Titular Bishop of Tuscamia, and Vicar Apostolic of Jamaica, 1930 to date. Class of 1896.
- Most Reverend Maurice P. Foley, D.D., Bishop of Tuguegarao, P. I., and later of Jaro, P. I., 1910-1919. Class of 1887.
- Most Reverend Louis F. Kelleher, D.D., Titular Bishop of Thenae, and Auxiliary Bishop of Boston, 1945 to 1947. Class of 1910.
- Most Reverend William F. O'Hare, S.J., D.D., Titular Bishop of Maximinopolis, and Vicar Apostolic of Jamaica, 1920-1926. Attended Boston College 1886-1888.
- Most Reverend Edward F. Ryan, D.D., Bishop of Burlington, Vermont, 1945 to date. Class of 1901.
- Most Reverend Gerald Shaughnessy, S.M., S.T.D., Bishop of Seattle, Washington, 1933 to date. Class of 1909.
- Most Reverend James Anthony Walsh, M.M., D.D., Founder and Superior General of the Catholic Foreign Mission Society of America (Maryknoll); Titular Bishop of Siene 1933-1936. Attended Boston College 1881-1885.
- Most Reverend John J. Wright, D.D., Titular Bishop of Aegea, and Auxiliary Bishop of Boston, 1947 to date. Class of 1931.

## APPENDIX F

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### THE HONORED WAR DEAD OF BOSTON COLLEGE

#### WORLD WAR I

William F. Colwell  
Edwin A. Daly  
Stephen E. Fitzgerald  
Leroy C. Higginson  
Edward L. Killion

Peter A. Landrigan  
Thomas F. MacDonnell  
Charles H. Madden  
George R. Meehan  
Joseph G. Murphy

Philip J. O'Connell  
Charles L. Ostridge  
Francis K. Quinn  
John W. Ryan  
James E. Welch, Jr.

#### WORLD WAR II

Edward R. Ahearn  
Joseph F. Arone  
William T. Barrett  
Dr. Thomas A. Barry  
John L. Battles  
Edwin R. Birtwell  
Joseph C. Blute  
Jack R. Brodsky  
William H. Broley  
William C. Cagney  
Francis A. Cahill  
Edward R. Callahan  
David I. Calnan  
Eugene J. Canty  
Melvin G. Carr, Jr.  
James P. Carroll  
Edgar G. Carney  
Joseph J. Carty  
Henry J. Carvalho  
Francis J. Catenacci  
John B. Colpoys  
Charles F. Conlan  
Thomas J. Connelly  
Dr. Henry H. Connolly  
Paul V. Connors  
Edward R. Conroy  
Thomas H. Cook  
George D. Cormier

John F. Coughlin  
Robert J. Cromwell  
Joseph J. Crowley  
George D. Cunning  
Richard F. Curran  
John F. Daley  
William L. Davis  
James M. Doderio  
William F. Doherty  
Charles Dolan, Jr.  
Edward L. Donahue  
William T. Donovan  
Walter L. Douglas, Jr.  
William R. Duane  
John E. Dubzinski  
Donald Dumont  
John M. Dwyer  
John E. Eastman  
Herbert Ellis, Jr.  
John J. Farrell, Jr.  
John C. Farren  
Dr. James E. Flanagan  
James G. Flannery  
James E. Flynn  
Edward L. Foley  
James M. Foody  
John F. Ford  
William I. Furey, Jr.

John J. Gallagher  
Martin J. Gibbons  
Edward M. Gilmore  
Joseph F. Gilfoil  
Edward H. Gleason, Jr.  
John F. Griffin  
John T. Gunn  
Bernard M. Harb  
James K. Hastings  
John R. Heffernan  
Albert C. Horsfall  
Stephen J. Joyce  
Edward M. Kearns  
John D. Kelleher  
John W. Kelley  
Paul M. Kelly  
Richard A. Kelly  
Joseph F. Kendall, Jr.  
Frederick L. Kiley  
Milton C. Kornetz  
William F. Lafferty  
Philip A. Lanzo  
Robert J. Larkin  
James F. Law  
George F. Lennon  
Richard E. Lynn  
Thaddeus J. Lyons  
William G. McCarthy

Thomas E. McCarty	Joseph J. Murphy	Joseph B. Savage
Arthur H. McDevitt	Leo J. Murphy	Edison F. Sawyer
Robert E. McGehearty	Kenneth J. Murray	Martin F. Shaughnessy
Justin J. McGowan	Paul F. X. Nagle	Bernard M. Shea
Joseph D. McLaughlin	Vincent L. Nagle	John J. Shea
Thomas G. McNabb	George H. Nicholson	Joseph D. Shea
Lawrence J. McPeake	Edward F. O'Brien	Joseph W. Smith
Francis P. McQueeney	John J. O'Brien	Daniel J. Sullivan
Arthur J. McSweeney	Walter G. O'Brien	John L. Sullivan
Thomas F. Madden	Mortimer F. O'Connor	Francis J. Sweeney
James L. Maguire	Dr. Arnold J. O'Donnell	John R. Tierney
George T. Malone	Eric W. Ojerholm	Henry G. Tinker
Edward F. Manion	John E. O'Keefe	Paul Van Wart
Dr. Edward P. Manning	Michael J. O'Neil	James A. Vaughan
James P. Markham	John A. O'Toole	Thomas Von Holzhausen
James A. Matthews	Victor E. Ouimet	John H. Wallace, Jr.
William J. Meehan	Francis W. Rich	David I. Walsh
John H. Moloney, Jr.	Roger F. Riordan	Edward A. Walsh
Rev. John F. Monahan	Thomas M. Roddy	James F. Walsh
John M. Moriarty	William A. Roddy	Raymond A. Wardell
Joseph W. Moulton	Albert J. Ruback	Joseph J. Welsh
Bernard M. Moynahan	Joseph A. Ryan	Robert H. White
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